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SMITHSONIAN DEPOSITORY

Pro Patria—a story by Alice Brown Ian Maclaren on Three Intimates of Jesus

Volume LXXXII

Number 21

# THE CONGREGATIONALIST

Boston Thursday 27 May 1897



## MEMORIAL DAY

*DONE are the toils and the wearisome marches,  
Done is the summons of bugle and drum.  
Softly and sweetly the sky overarches,  
Shell' ring a land where Rebellion is dumb.  
Dark were the days of the country's derangement,  
Sad were the hours when the conflict was on,  
But through the gloom of fraternal estrangement  
God sent his light, and we welcome the dawn.  
O'er the expanse of our mighty dominions,  
Sweeping away to the uttermost parts,  
Peace, the wide-flying, on untiring pinions,  
Bringeth her message of joy to our hearts.*

*Out of the blood of a conflict fraternal,  
Out of the dust and the dimness of death,  
Burst into blossoms of glory eternal  
Flowers that sweeten the world with their breath.  
Flowers of charity, peace and devotion  
Bloom in the hearts that are empty of strife;  
Love that is boundless and broad as the ocean  
Leaps into beauty and fullness of life.  
So, with the singing of psalms and chorals,  
And with the flag flashing high in the sun,  
Place on the graves of our heroes the laurels  
Which their unfaltering valor has won!*

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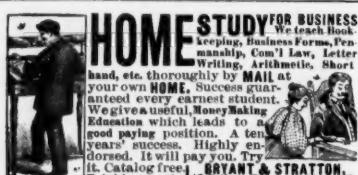
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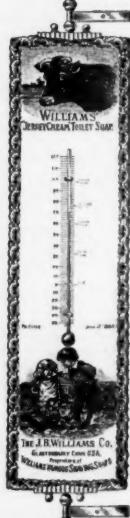
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to the nation. This is the time when our society is in sore need that its friends should rally to learn its condition, to consider its prospects, to assure its officers and missionaries of their continued confidence and support and their expectation of better things. A large and enthusiastic meeting at Saratoga would do much to strengthen courage and restore prosperity to the work which as Congregationalists and Christian citizens we must not permit to languish. Go to Saratoga next week if possible. For the attractive program see page 768.

The season of college and seminary Commencements has already begun, and the alumni of these institutions turn with interest unabated to learn what the last year has wrought, who of their number revisited the *alma mater*, what wise and witty words were spoken and what are the plans and prospects for the coming year. We are admonished that we ought to furnish more information about these matters. There are forty-three Congregational colleges and seven theological seminaries, and each of these has friends who read *The Congregationalist* and who are more interested in news from their own institution than from any other. Other schools of learning also claim some share of our space. We remind our readers that we regret our limitations more than they do. No event of the year is more interesting and important than the issuance of the annual army of educated young men and women into the fields of labor which they have chosen. We shall chronicle its facts and point to its significance as well as we are able. It ought to furnish inspiration to prayer and themes for sermons in all our churches. Never were the responsibilities, privileges, duties and opportunities of educated men and women greater than now. May this year's company be welcomed, encouraged and guided to the highest success!

When one professing Christian tells another that an absent brother has a prejudice against him, or is misrepresenting him, the presumption is that the informer is not trustworthy. When he communicates his information in confidence and will not allow himself to be quoted to the absent brother, the presumption becomes a practical certainty. He is also a mischief maker and a sneak. Only through weakness will the brother who listens to him in turn be prejudiced. Occasionally letters are written and words spoken simply with the motive to create unhappiness and distrust among brethren. Those who receive such letters and listen to such words, if they feel called on to do more than to receive them in silence, may do real service by saying, frankly, "Get thee behind me, Satan."

The friends of home missions are to be congratulated upon the election of Sheldon Jackson as moderator by which the Presbyterian General Assembly has honored itself.

His civil position as United States Education Commissioner for Alaska was earned by the hardest of missionary work in the great territory of the Northwestern Pacific, and in the face of opposition from all the elements of greed and corruption in Alaska. To him also the natives of the Arctic coasts owe the successful introduction of reindeer, by which they have escaped the imminent peril of starvation. The moderator has never been in Europe, but few Americans have traveled so far as he or in such little known regions. The opening sermon by the retiring moderator, Dr. Withrow, was irenic and catholic in tone. The vexed question of the new Presbyterian building in New York seems to be set at rest by the nearly unanimous report of the large committee, of which ex President Harrison, John Wanamaker and Justice Harlan were members, approving the action of the boards that erected it. The building already pays its way in spite of the hard times, and it is hoped by further rentals to reduce the debt from year to year. The experiment of meeting at Winona Park, Indiana, a little more than 100 miles from Chicago, has been watched with much interest. The hope has been cherished that these grounds, which belong to Presbyterians, would prove attractive enough to make them the place where all future assemblies shall meet. Reports are not altogether satisfactory as to the outlook. It has been a work of no inconsiderable magnitude to provide for more than 600 commissioners and the two or three times as many visitors whom this annual gathering of the church attracts.

The number of the poor who deserve respectful sympathy not less than help was probably never larger in this country than during the past winter. The report of the overseers of the poor for the city of Boston lays special emphasis on the class of worthy, self supporting persons whose savings have been gradually exhausted by long continued lack of employment. Generous responses are made to appeals for the famine-stricken and misgoverned and robbed of other lands. But it is a question if the more thoroughly systematized charities of our larger towns and cities have not done away with much of the neighborly kindness which is as important to the character of the givers as to the relief of receivers. To keep the self-respect and sense of dependence of such American citizens as through no fault of theirs, but through the stress of long continued business depression, have become poor is of great importance to the community. These are the unknown families in our own neighborhoods who will feel, when at last compelled to make their poverty known, that they have surrendered the last possession which makes life precious. Organized charity has in recent years made great improvements in caring for the recognized poor. But it is more important than ever that the needed service it cannot render should not be neglected by neighbors.

It is but once a year that the churches of a State as members of a great local sisterhood meet together through their representatives to look each other in the face and exchange greetings. Such a gathering should be an annual benefit to its attendants and to that intent the details of the program should be carefully planned. It should be an inviting occasion to the pastor who lives in the flood of Congregationalism, social and spiritual, from one year's end to the other and it should also offer a season of rare fellowship and uplift to the minister of a rural neighborhood, whose denominational inspiration comes through single, thin streams, perhaps not always flowing. Evidence from the Massachusetts meeting at Worcester last week shows that some of the time and thought might have been more profitably engaged. On the other hand, some hours were replete with strong and helpful utterances. The opening sermon and closing address will be remembered with thanks for blessings received, and other similar impressions will be recalled. There might have been more had not various causes contributed to eliminate somewhat the free interchange of thought on other than business topics.

The friends of the C. H. M. S., we hope, are planning to be present in large numbers at its anniversary in Saratoga next week. Never was there greater need than now of their presence at such a meeting, nor was there ever a time when they could do greater service by attending. The society has been compelled to cut down its work so much as seriously to impair its usefulness. It reported a heavy debt last year and, after extraordinary efforts to raise the money to pay it, it must report a larger debt this year. Because of reduced appropriations some of its best men are being compelled to abandon fields of much promise. It has very serious problems to settle. The weakening of our home missionary enterprise is not only a grief to the churches but a peril

### STATUTORY SUPPRESSION OF RELIGION

The laws of most of the States forbid the appropriation of public funds to the support of institutions under the control of any religious sect, and prohibit sectarian teaching in any form in the public schools. We heartily approve of these laws. They are not inconsistent with reverent recognition of God in national affairs and of the obligations of all men to obey him.

But without such recognition we believe it is impossible to maintain confidence of men in one another or stable government. Bismarck once said, in reply to the suggestion that the state should take toward all religion an absolutely agnostic position: "A people that gives up God is like a government that gives up territory—it is a lost people. There is only one folly greater than that of the fool who says in his heart, There is no God, and that is the folly of the nation that says with its head that it does not know whether there is a God or not."

Toward just this folly we seem to be drifting. A recent decision of the Circuit Court at Detroit illustrates this drift. The constitution of Michigan declares that "no person can of right be compelled to attend, erect or support against his will any place of religious worship or to pay tithes, taxes or other rates for the support of any minister of the gospel or teacher of religion." It would appear to the mind not legally trained that this was intended to prevent any religious organization from compelling the attendance of any person on its meetings, or from exacting money from him against his will. But it is now construed in quite a different fashion. The School Board of Detroit introduced into the schools a book entitled *Readings from the Bible*. Judge Carpenter, in the decision above mentioned, held that a public school teacher who permits readings from the Bible is a teacher of religion, even though he may make no comment on these readings. "The constitution," he said, "prohibits all religious teaching in the public schools or it prohibits none." He declared that "the proposed use of readings from the Bible . . . is in direct conflict with constitutional provisions." This is in substance declaring that all religion must be eliminated in the public education of the American people.

That no particular form of religion should be advocated is one thing, but that our youth should be carefully kept in ignorance of the religious principles of the people who founded this country and of the people with whom they are to live is quite another thing. We believe that our Government should maintain a position of neutrality toward religious sects. We do not believe it should suppress by law in its schools the knowledge of religion. Without that knowledge history, philosophy, political science and other studies most important to mental and moral development are emasculated. The object of public education, to make good citizens, is defeated.

In the same direction is a proposed amendment to the constitution of Massachusetts which has been referred by our legislature to the next General Court. It prohibits cities and towns from allowing schoolhouses to be used for religious worship. The opinion of the attorney general, given to the legislature at its request, was to the effect that the amendment would prohibit any use of schoolhouses for religious purposes, even

if granted without discrimination to all sects applying.

Such legislation as this which is proposed in Massachusetts and such interpretation of law as that given in Michigan are not merely against sectarianism, nor only against Christianity; they are against all religion. They are a notice to the people and a warning to the rising generation that the thought of God is a useless or a dangerous thing, and is therefore forbidden by law to be introduced among the subjects proper to be considered in our public schools. They practically put the State in an attitude of hostility toward religion, and it is only a step further to awaken prejudice against teachers who profess religion.

There is no more dangerous tendency, none fraught with more fatal consequences than this. Worst of all is the fact that it is caused mainly by the narrow prejudices of religious people, who prefer to banish religion from the public training of youth rather than run the risk of having tenets mentioned which they themselves do not hold. If there are not great religious principles on which there is as general agreement among intelligent citizens as there is agreement on great political principles, then we have little encouragement to hope for prosperous or even stable government. If there are such principles, they ought to be understood by the people and faithfully taught to our children. At least, the nature of Christianity, its influence in history and in the formation and growth of our own country should be fairly and sympathetically explained. Not to do this is as unpatriotic as it is unChristian. It is time to call a halt on legislation which places the state in an attitude of open and determined hostility to religion.

### A GROWING MEANING OF MEMORIAL DAY

The popular feeling in regard to our national holiday of remembrance has come almost to the parting of the ways. The ranks of the living who fought in the great contest grow thinner and thinner; the multitude for whom the holy day is become merely a holiday is continually increasing as the years of battle recede. If the peculiar impress which the day was intended to have is to be maintained, there must be an enlargement of its scope and a deepening of its meaning. It must not cease, indeed, to be sacred to us as a memorial of those who died upon the battlefield and in the hospital or prison, but it must also give expression to our treasured memories of lives which were dear and efforts which have been fruitful in all parts of the great battlefield of life. Patriotism must not merely join with civic pride; it must be kindled also by the fires of personal affection if we are to hold the day to its appointed use.

In the broader view war is an accident of civil life and its sacrifices stand upon no higher plane than those of many of the devoted ones who never wore a uniform. Even when the trumpet sounds and men spring up from shop and field and fireside to fling back the foe, the sacrifice of those who give them up—of mothers, sweethearts, wives and friends—in its quiet, unpretending heroism, is worthy to be measured with the excited feeling and the self-surrender of the camp and battlefield. Men go to meet, they hardly can know what—risks of the march and battle—but women know too

well what loneliness and impotence to help in dreary days will mean to those who cannot go. It is time that the mother's heroism and the wife's ungrudging sacrifice should have their true place in our thoughts as we come to the resting places of the dead with flowers. Love grows by access of other true and loyal loves. There will be no loss of honor to the soldiers of the war, if those who kept or waited for the soldier's home, waiting, too many of them, alas, in vain, are honored.

And war is but an incident of civil life, again, in the summing up of all the heroisms which are put down in the recording angel's book. Think of the men who in these thirty years of peace would willingly have given life for their country's need! Shall we imagine that there has been no opportunity in quiet days for self denial and self sacrifice as memorable as any war reveals? Who knows the heroes of his own neighborhood—the men for whose contest no bugle blows and no chevron leads in the exhilarating charge, women who endure without applause, and even without sympathy? That is a poor heart which cannot be stirred to memory and admiration except by waving flags, the blare of trumpets and the orator's exultant periods. War reveals heroic hearts—it cannot create them. The peril is that in the following of low ideals, in ruling heroism out of common life and commonplace surroundings, we may hurt the type of man so that there will be no brave hearts ready when the swift summons of the war cry comes. If the Memorial Day is to be continued in its intended meaning it must grow to be the time of happy memories for all our heroic dead.

So it must come inevitably to have its deepest meaning with reference to those who were nearest and dearest. Each has his own horizon of immortality in which a few stars shine—our own, our fellow-combatants in life's great struggle, whose quiet heroism has touched our hearts and nerve us to self-sacrifice, whose struggles and defeats and victories we have seen and wondered at. Some went down after long years with the white crown of honor. Others fell in what our lack of faith calls an untimely overthrow. These are the heroes of our closest memory, and these shall link our thoughts to all the glorious names which went before.

Who that will stop to meditate but finds a treasure house of such pathetic, yet delightful, memories—perhaps unknown to any other, but held in companionship of knowledge with the all-seeing God. Perhaps it is a veteran who wears the army blue, whose one glimpse of the wide world was in the glorious days when he bore arms to maintain the nation's life, whose eye kindles at the name of Lincoln or of Grant, and who has shown a soldier's patience ever since the mustering out in drudgery of steady toil. Perhaps it is a young girl cut off in her fresh bloom of beauty and of sensibility, having served her generation for a few brief years with delicate ministrations of gracious kindness. She was ready in self-denial, swift in thoughtful deeds, mellowed by sorrow and radiant with promise of happy days, until in God's good pleasure the summons reached her, and, without a murmur at laying down her life of hope and beauty, she fell on sleep. These are all ours and God's, heroic if not heralded by blasts of fame, and through their cour-

age we are helped to heights of courage in our own perplexed and troubled days.

The glory of the springtide that brings us flowers for the graves of our beloved brings also the prophecy of hope. We cannot remember good in human lives without anticipating something better yet to come. The day is at the turning point of spring. So much beauty, often checked and broken, is behind, but beyond is summer with her harvest time. In these sacred memories of lives departed, as in the stories of the heroes of the faith of old, much that is written is for our example. And as we think of them the fellowship of knowledge and of love with God is strong upon us that we sorrow not, even as others who have no hope.

#### SHOULD HE ENTER THE MINISTRY

A young man, a college graduate with average ability, an earnest Christian spirit, an attractive personality, a sympathetic and affectionate nature, but not very strong physically, desires to enter the ministry. Other vocations of a more healthful nature are open to him. He is not by any means an invalid, and with proper care of himself enjoys good health, but is obliged to favor himself in some ways. Intense nervous strain or overwork would probably tell severely. Under the present conditions of our ministerial supply what would you advise?

The circumstances under which this inquiry was sent to us show that it was prompted by deep anxiety. Some suggestions may help not only this young man, but many others, to decide their future.

He need not go into the ministry because more men are called for in that profession. A generation ago the question was pressed on every Christian young man of good ability, Why should he not become a minister? There were pressing calls from mission fields at home and in foreign lands. The burden was laid on young men that multitudes were perishing for lack of knowledge of salvation and that in every direction there were opportunities for ministers to preach the gospel. It is still true that there are vast multitudes without the knowledge of salvation through Christ. But it is also true that wherever means of support are provided, ministers are ready to preach. Any Congregational church in this country that can pay a salary equal to the average income of its members can have its choice from a score or more of applicants for its pulpit. Any home mission field can get a minister if, with the aid of the Home Missionary Society, it can offer him a reasonable support. The chief difficulty of the American Board at present is not to find new laborers, but to furnish means of living to those already in its employ.

He should not enter the ministry expecting a large appreciation of his services. Exceptional gifts have a high value in that profession. But this young man is of average ability. If that statement correctly represents him he will probably be most in demand from the age of thirty-two to forty-five. If he is a diligent student, wisely accumulating knowledge and power as a public teacher, he may hold his own after that time. But increasing knowledge will be offset by increasing age if present conditions continue. The churches generally which are in search of pastors are looking for young men who have had a few years of experience. Some ministers continue in their fields till they are sixty or older. A few with exceptional oratorical gifts are called to pastorates when they are not far

from threescore years. But the average minister at a time when intellectual abilities increase in value in other callings finds himself at a discount. At an age when it is difficult to take up a new calling he may find himself crowded out of the profession in which he has been trained.

He need not enter the ministry in order to preach the gospel. Men of Christlike power are needed in the pews more than in the pulpit. The time has long since passed when the ministry monopolized preaching and teaching the Christian faith. Many laymen through Sunday school and Bible classes, through Y. M. C. A. and other organizations, are bringing the influence of Christian truth to bear directly on more lives than the preaching of many ministers. The presence of educated and consecrated men is needed in the walks of business as never before, and many such men have as truly responded to the call to Christian service as they could have done by entering the ministry.

The question for this young man, to whom other vocations are open, is not, Why should he not enter the ministry, but, Why should he enter it? If he finds his mind turned toward that calling more than to any other, if he is absorbed with the desire to help men to know Christ and to live his life, if he believes he can do this service better in the ministry than anywhere else, if he is willing to bear its burdens and face its difficulties, then we advise him to enter it. He need not then hesitate because of want of physical strength. He has probably learned so to care for his health that he will endure more and longer than many robust young men who have not learned the value of sound bodies.

But if the inclination toward the ministry is not the strongest, is not supported by steadied convictions and by a passion to care for souls of common mold in Christ's name, we advise him to turn to some other calling. Yet we assure him that if his choice to enter the ministry is wisely made, with the knowledge of what it involves, and is confirmed by experience, he will find in his work rewards unsurpassed in any calling, both in its fruits in other lives and in his own.

#### REMEMBERING THE DAYS OF OLD

The tendency to believe the past to have been happier and better than the present is common, especially among elderly people, but has little justification. And the correction of it is promoted largely by the study of the past. The modern development of interest in history, of more correct historical perceptions and of scientific theories of investigation and narration, has revealed not only the glories of the past but also its faults and failures. But to go to the other extreme and disregard the past would be as grave an error as to overestimate it.

The same thing is true in respect to Christianity. The past has for us the most solemn and eternally significant lessons. It is true not merely that the great events of sacred history lie in the past, but also that the record of religious development down to the present time is full of instruction and profit. To understand how the gospel has won its way in the earth, what hindrances it has had to overcome, what assurance of final victory it has, its adaptation to all races and conditions of men, and the reasons why now one of its vital features and then another has been emphasized distinct-

ively, it is necessary to remember the days of old and to study them.

Especially, too, are the fatherly and benevolent dealings of the Almighty with his human children to be realized thus. When doubt overshadows us, when evil seems to be triumphant and we are tempted to believe that righteousness is vanishing from the earth and that the saving power of vital religion has been overestimated, then we need to turn our gaze back into the past and refresh our courage by studying the historic evidences of God's wisdom and power and of his presence with his own in their darkest hours, and of his signal interpositions in their behalf. We can appreciate only thus that what seems to us the actual drying up of the ocean of goodness is merely a brief ebbing of the tide.

We must make this consideration of the past more personal too. We must remember the blessed days of old in our own histories. Who of us has not some precious memories of occasions when God seemed specially near, loving and full of help? Who of us cannot recall some experiences of deep penitence, the revival within us of faith and purpose, and the enlargement of the horizon of our spiritual outlook, after which life took on a new and nobler meaning because we had learned better to understand and love and serve our Lord?

We can only suggest thus briefly some of the elements of value in the study of the past to the Christian heart. It means information, warning, encouragement, stimulation, inspiration. It is only by thus using the spiritual riches of the past that we can learn properly how to appropriate those of the present and the future.

#### CURRENT HISTORY

##### Cuban Affairs

Mr. Calhoun, the President's personal agent, is still gathering information in Cuba and until he returns the Administration evidently does not mean to act. Senator Morgan's resolution, passed by the Senate but not likely to reach a vote at present in the House, expressly commits the country to the recognition of Cuban belligerency. If adopted by the House and signed by the President, it would have all the force of an executive proclamation to that effect. The recognition of belligerency is a public recognition of the existence of a state of war, but also an explicit declaration of neutrality. Is this what the friends of the Cubans want? Its effect would be, first of all, to expose every American ship passing by Cuban waters to search by Spanish cruisers, thereby immensely increasing the irritation of the public mind. It would deprive us of all claim for damages to American property in Cuba, which under the present status holds good against Spain, because officially we still recognize the Spaniards as the responsible rulers of the island. It would make the sale of munitions and other contraband of war and the fitting out of filibustering expeditions a ground of claim against the United States. This is fully understood in Spain and Cuba, and the reported interview with Captain-General Weyler, in which he said that the declaration of belligerency would relieve him of all responsibility, can hardly be pleasant reading for the supporters of the resolution. The practical difficulty, as ex-Senator Edmunds clearly points out, is that the insurgent cause has not reached that stage of authority in any well-defined territory which makes it practicable to hold

it to an account, and that the recognition of belligerency at this time plays into the hands of Spain.

#### Recognition or Intervention

The Senate debate has brought to light an earlier attempt at intervention, in which a vigorous statement, by Secretary Olney, of the condition of the island and the apparent hopelessness of pacification by the Spanish forces was met by a refusal to consider the matter on the part of the Spanish Government, and similar overtures made since the new Administration entered upon its duties seem to have met a like reception. The Spanish purpose to conquer the insurrection seems to be yet unshaken, though the Liberals in Parliament have abandoned their attitude of passive support for the government and have practically confessed defeat, while the strain of the war tells more severely month by month. There have been angry scenes in the Spanish Chambers. The Minister of Foreign Affairs, the Duke of Tetuan, resigned after boxing the ears of an opponent in the lobby of the Senate, but has been persuaded to withdraw his resignation. A cabinet crisis seems to be imminent and the difficulty of raising money grows ever more pressing. In the meantime the island is not pacified, the fields are not tilled, the people are crowded in the towns and the insurgents continue their policy of teasing guerrilla warfare, with an occasional blow when they can take their enemy at an advantage. If the new Spanish ministry will hear reason, peaceful intervention followed by autonomy on the model of the English colonies will solve the problem. If not, the mere recognition of belligerency will only tie our hands. At the right time it will probably be necessary for us to intervene—peaceably if possible, forcibly if we must—but the initiative ought to be left to the Executive, where it properly belongs.

#### The Tax on Inheritances

The Connecticut legislature is wrestling with a law imposing a succession tax. The proposed exemption is \$5,000, the rate is doubled upon collateral inheritances but the bill includes no feature of progressive taxation. As the State needs money and the alternative is the unpopular one of a direct levy upon the towns, the law will probably be enacted. In New York the governor has vetoed the inheritance tax bill of which we spoke last week, taking the broad ground that there ought not to be a tax upon success but that every dollar should be taxed alike, whether it is the first or last of a man's accumulations. From the American point of view the proposed tax was no doubt excessive, but even the heavy rates of the vetoed bill, it should be noted, are less than the rates imposed in England, where the succession duties are paying the enormous expenses for naval construction and other preparations for possible war.

#### The Municipal Problem in New York

The canvass for nominations to office in the greater New York grows daily more interesting. The threat of an early nomination by the Citizens' Union precipitated action in all quarters, called out Senator Platt's interview containing grudging and ungracious confession of the necessity of fusion between the Independents and Republicans, forced Tammany to show its hand, and brought out the menace of the silver forces that if the financial question is ignored the free silver Democrats will bolt

the ticket. A conference of Republicans with Senator Platt in Washington failed so ignominiously that those who took part are denying that there was any purpose of a conference. The absence of Jacob Worth, the Republican leader in Brooklyn, and his subsequent declaration that the citizens' nominee for mayor should have the Republican endorsement, seems to have wrecked the plans of the machine leaders, for the only hope of Republican success was in the Brooklyn vote. The most prominent candidate thus far mentioned has been Pres. Seth Low, whom the politicians hate for his record as the first reform mayor of Brooklyn sixteen years ago, but the Citizens' Union does not stand committed to any candidate as yet.

#### The Tailors' Strike

The strike of the tailors in New York and its neighborhood has called out an unusual amount of sympathy. Ample financial preparation seems to have been made for the struggle, and both the wholesale contractors and the retail dealers seem to be on the side of the strikers, feeling, perhaps, that the trade would be in a more wholesome condition if a living wage were paid and better work done. The distress among the workmen has been greatly aggravated by the incoming of laborers from eastern Europe—Jews from Poland and Russia and Slavs from the Austrian provinces—who are herded together in close quarters and held down by the *sweatshops*. Their competition has driven most Americans out of the trade, and the process of making Americans of them and of their children can hardly be hopefully begun until they are emancipated from the tyranny of the sweat shops.

#### Diplomacy at Work

The armistice of seventeen days, granted by the sultan at the personal intercession of the czar of Russia, drags along, while the Powers are at work abating the swollen pretensions of Turkey. A neutral zone has been established between the armies, but Turkey is pouring re-enforcements into Thessaly, and it is by no means certain that her leaders will be content without a blow at Athens. A slight rectification of the frontier and a reduced war indemnity to be secured by a European control in Athens are said to be the terms fixed upon by the Powers. The Greeks have been warned that the intervention of the Powers is rather on account of the dynasty than of the nation, and the feeling that they have been deceived and betrayed is growing among the people. In Crete the officers of the foreign ships have been fired upon. The Christians are still bent upon driving out the Moslems, who are crowded in the seaports under the guns of the fleets and protest vigorously against an autonomy which would leave them helpless in the hands of the majority. It is a difficult problem which the Powers have set themselves to solve, and the astute sultan plays his old game of delay and division with all his wonted skill. To the German emperor, for example, he expresses the hope that "advice, which was founded upon the strong friendship uniting them, would show Turkey the way to obtain the full recognition of her rights as a victorious Power."

#### Japan and Hawaii

The blunt remark reported to have been made by the commander of the American war vessel now at Honolulu at a social meeting to a Japanese officer, to the effect

that we want Japan to keep her hands off Hawaii, no doubt expresses the general feeling of the United States. The present trouble arises over the increasing proportions of the Japanese immigration to the islands and a step taken by the Hawaiian Government which looks like an attempt for its restriction. The law requires that companies shipping laborers should send whites in a definite proportion to Asiatics, that certain preliminary formalities should be complied with, and that every emigrant should carry with him at least \$50 of his own money. The difference between the governments is over the question of fact whether these formalities were complied with, and especially whether the money shown by certain immigrants who were sent back to Japan was properly in their possession or was lent to them by the shipping company to be returned after landing. The provocation arose from the return of 488 passengers out of 600 on board a single ship. The matter will no doubt be settled by diplomacy, and the sending of a war ship is to be regarded as a concession to Japanese public opinion rather than as a threat. Japan is sensitive to slights in her foreign relations, as is shown recently by the complaints in the native press that the European countries, with the exception of Belgium and Spain, neglected to order a period of formal mourning for the recent death of the Japanese empress dowager.

#### England Before the Jubilee

English politics and English social life seem to be completely dominated by the impending jubilee at the completion of the sixtieth year of the queen's reign. Part of Lord Salisbury's subservient foreign policy is, no doubt, to be attributed to his reluctance to disturb the time with rumors of trouble. A bill for the compulsory insurance of working men against accidents in business at the cost of their employers has given rise to wide interest and debate. The government proposes to meet the difficulties of the Irish question by measures relieving the landlords and the county governments of the cost of caring for the poor, which will be assumed by the imperial treasury, and a plan of local self government is to be introduced which, it is hoped, will at once prove more efficient and satisfy the craving for home rule. The festivities and social functions planned for the jubilee are on great scale, and the charitable gifts have been large. Upon their protest and appeal the Free Churchmen of England have been accorded a subordinate recognition in the jubilee services, from which by the first arrangement they had been wholly excluded. England is prosperous and personal good will toward the queen is nearly universal both at home and in the colonies, so that it is likely that the celebration will go by with very few discordant notes. The good will of America is assured, but we hope the mistake of magnifying the occasion into something like a national participation on our part, which has been urged by a few injudicious people, will be dropped. Good will is not allegiance, and Americans can best help the occasion by remembering their own national and republican dignity.

#### Germany and Emigration

Germany is impatient with the limitations of her sphere of influence and the continual drain of lifeblood to feed the strength of other peoples—a feeling which largely accounts for her recent jealousy of

England. Her colonies are nearly worthless as homes for men bred in the temperate zone, and her sons in the English colonies and the United States lose in a single generation their language and distinctly national traits and feelings. She is interested, therefore, in supervising and directing the stream of emigration which is constantly leaving her shores so that it shall count in the extension of her influence and trade, and this she has attempted to do by the recent enactment of legislation requiring the special permission of the imperial chancellor, with the assent of the Bundesrat, the council representing the German states, for the transportation of emigrants. This permission can only be obtained by German subjects or German companies having business with German territory. This means that the all-powerful official classes intend to divert the stream of German emigration to their own colonies or to the countries of South America, where the Germans maintain their language and national feeling against the weaker attraction of the Latin-American races.

#### Spanish-American Revolutions

In Honduras the revolution appears to have failed. In Uruguay the insurgents have been defeated, but seem to have so far carried their point that some of their leaders have been admitted to office by the government. From Ecuador it is reported that President Alfaro, in consequence of clerical activity in the recent unsuccessful revolution, has issued an order expelling from the country "every member of all the orders of priests." Bishop Andrade, under arrest for treason, is also to be expelled. Of the clerical interference in South American politics there is, we suppose, no question, but so sweeping an order in one of the most bigoted countries of the world would certainly produce a reaction. The offending priests might be sent for instruction in righteousness to the United States, where Roman Catholic interference in politics is repudiated. The probable interpretation of the matter is that it is priests attached to the so-called religious orders and not the parish priests who are to be expelled.

#### NOTES

By a law just enacted train wrecking which results in the death of passengers becomes a capital offense. Why should it ever have been anything else, we wonder!

The increasing importance of the Pacific trade is indicated by the establishment of a new line of steamers between Tacoma and the French colony of Tahiti in the south Pacific.

The appointment by Governor Wolcott of President Franklin Carter of Williams as a member of the Massachusetts State Board of Education is an admirable one, and has met with universal commendation.

The world-wide influence of the Universal Postal Union is nearly completed by the addition of Korea and the Orange Free State. China alone remains outside, but the world moves even in China nowadays and probably her accession will not be delayed beyond the next meeting.

Popocatepetl has passed into the hands of an American syndicate, which plans to carry sulphur, ice and wood to the city of Mexico and carry tourists up to the crater. The volcanoes of the mountain rim of the valley of Mexico have supplied ice to the city ever since the days of Montezuma.

The English national fund for the Greek wounded, as reported by the *London Chronicle*, has reached a total of nearly \$50,000. It has been to some extent a party rather than a national subscription, and its success is all

the more gratifying as proof of a feeling not apparently shared by the government leaders.

After all their talk about entire willingness to testify, the presidents of the coal railroads have brought the reference of which we spoke last week to a pause by carrying the constitutionality of the anti-trust law into the courts. They may be willing to testify, but their time is valuable and they pay their lawyers by the year.

The Supreme Court decides that the Interstate Commerce Commission has no power to fix rates for the railroads. It may declare that rates are unreasonable, but not state what they shall be. The Nebraska case, covering still more important questions affecting the railroads and the public, goes over to the next term of the court.

The late Mr. Charles F. Lawrence of New York by his will left \$100,000 to the town of Pepperell, Mass., for an art museum and library, with his own books and art treasures as the nucleus of a collection. To this he added \$7,500 for the care of the churchyard. Every gift of this sort has an enormous influence in conserving and increasing the civic spirit.

The vexed question of the building of a Roman Catholic chapel at West Point seems at last to be settled by the opinion of United States Attorney-General McKenna that the Secretary of War has no authority to permit the erection of buildings for private uses on property under exclusive control of the War Department. As the Attorney General is a Roman Catholic, this decision cannot be said to be prejudiced.

Packed with the utmost care in soft flannel and tissue paper and carried in a special parlor car, the great lenses of the Yerkes telescope, made by the Clarks in Cambridgeport, were safely transported to the observatory of the University of Chicago last week and set up in place. The completed instrument was set at work on the first clear night, and much is hoped from it as the largest refracting telescope yet constructed.

An important ruling of the Roman Catholic authorities just promulgated practically declares that English is the tongue for church purposes of the United States. Children born in America of foreign parents are to be free to join English-speaking parishes and immigrants of all classes are to have the same liberty. This is good sense and good policy and tends toward that unity of church life which is the ultimate aim of every religious denomination.

Camden, N. J., just across the Delaware from Philadelphia, has long been known as a resort for runaway couples who desired to evade the strict marriage license law of Pennsylvania. By a law, which was opposed to the last in the New Jersey legislature by some of the Camden ministers, this bad notoriety will be abated after July 1, the new law, oddly enough, requiring licenses only of non-residents. It is high time that State jealousy should yield to a uniform system of legislation for marriage and divorce.

Ex-Postmaster-General Horatio King, who died in Washington, May 20, was born in Paris, Me., where he began active life in the composing-room of the *Jeffersonian*. Becoming owner and editor of the paper, he moved it to Portland. In 1839 he became a clerk in the post office department at Washington and rose through the grades of the service until he was appointed Postmaster General in the Cabinet of President Buchanan in the last month of his term. He was an outspoken Union man in a time of official doubt or silence.

The rising tide of woman's claims has met a barrier in the ancient English University of Cambridge, where the proposal to confer degrees upon women was defeated by much more than a two-thirds majority. We do these things better in America, without rowdiness on the part of students. We doubt whether there is a college in America where the hanging in effigy of a woman in bloomers

opposite the college center would be possible, nor do we make purchases of antiquated eggs as weapons with which to keep back our sisters from degrees.

#### IN BRIEF

So the idea of an officially established and indorsed State bureau of ministerial supply is finding favor with our Illinois brethren. Massachusetts stands ready to command the plan.

The New York State law prescribing a governing body for Congregational churches has been amended. It was not as it stood a measure of bigots, as some of the newspapers asserted. It was the work of an ignoramus.

The decision of the board of trustees of Bangor Theological Seminary, last week, to discontinue the English course was a step which will win the general approval of those who believe a thoroughly educated ministry is a necessity, in order that the churches may maintain and increase their influence.

Our cover poem this week has a peculiar interest and appropriateness in view of the fact that its author, Paul Laurence Dunbar, is a Negro whose father and mother were slaves. The verses were taken from *Lyrics of Lowly Life*, the book which Mr. Howell says entitles him to be ranked as the first poet of his race in our language.

In the Spanish Senate last week the action of the United States Senate on the Cuban question led a noble duke to box the ears of a noble senator, who responded in like fashion. Wise men decided that no duel was necessary, as each man had hit the other. We are thankful that the dignity of our Senate still ranks higher than that of Spain.

The most interesting feature of the Baptist home missionary anniversary at Pittsburg was the offer of Mr. John D. Rockefeller to contribute \$250,000 toward the extinction of the missionary debt upon condition that an equal amount was subscribed by others. More than \$200,000 have already been pledged for the purpose, and we may safely congratulate our Baptist brethren upon the acquirement of free hands for their work.

We have heard until we are weary of it about the "courtesy of the Senate," but now Mr. Dingley, smarting under the rough treatment which his bill has experienced, ventures another phrase, "The courtesy which usually prevails among tariff makers," which is a contribution to the gayety of the nation. The courtesy due to the tariff payers, whose business waits for stability upon a selfish and dilatory Congress, would be more to the point.

It must not be forgotten that Broker Chapman in his comfortable prison, waited upon by his valet and interviewed by the reporters, is a confession of speculation in stocks affected by their official action by senators of the United States. The sugar schedule is again under debate and there are more rumors of senatorial money-making. Will there be another broker to be jailed for keeping the secrets of his clients some years hence?

The Old South Church of Boston is prepared to establish a valid claim to the famous Bradford MS. The document was taken from its Prince Library, as the writing on the flyleaf and the records of the library show conclusively. The Old South Church does not desire the custody of the volume, but naturally wants its rights acknowledged. The governor receives the MS. on Wednesday of this week, and the claims of the church, we understand, have already been placed before him.

Mr. Thomas Todd's abilities in the printing line are known far and wide among Congregational folk, and our own readers have abun-

dant opportunity week by week to mark the carefulness with which work in his establishment is done. But the public ought to know also that our genial friend and associate of many years can do several things equally well. His moderation of the Massachusetts State meeting last week was universally praised. His tact and courtesy as well as his knowledge of parliamentary law were put to unusual tests, but they never failed.

The health of Dr. George Leon Walker of Hartford is a matter of so much concern to many that a report from his sickroom will be eagerly scanned even though it does not bring as much encouragement respecting his recovery as could be desired. He spends a part of his time, when the weather is warm enough, on his piazza, and it is hoped that he can be removed to his summer home at Brattleboro before long. He maintains a lively interest in all that is going on in the world, and his patience and gentleness evidence the reality of his Christian faith.

In his brief address at the Alumni Club dinner of Union Theological Seminary, President Charles Cuthbert Hall, as reported by the *Evangelist*, summed up the requirements of the time upon the ministry as follows: "A ministry of intellectual sincerity, of deep reverence in worship, of great practical wisdom in affairs, intense spiritual life and sustained fervor and penetrated also by the missionary spirit." If Union can secure material and put this stamp upon it there will be no question of a "dead line" for its graduates.

Not less stimulating than President Hall's words at Union was Dr. van Dyke's beautiful address to the Yale theologues last week. He pleaded for godliness and manliness, and his short, pregnant sentences carried inspiration. He urged his hearers not to claim any deference because of the cut of their coats. "Any tailor," said he, "is willing to do the same thing for anybody on the same terms, which you have doubtless had set forth to you abundantly in circulars." He exhorted particularly practice of the manly virtues of truthfulness and trustworthiness. "Many a man of spiritual power," said he, "falls by the way because he cannot keep a secret." Urging independence of thought he counseled them not to become obstreperous. "A man who is independent for the sake of being independent is either a congenital idiot or too immature to be a public teacher." We wish Dr. van Dyke's address could be read and applied by every theologue in the country.

The little church at Stoke Poges, near Windsor, England, needs repairs. The rector appeals to the American people to furnish the money for the reason that Gray's Elegy is connected with the country churchyard in which the building stands. The little church at Austerfield, now externally the same and still representing the Anglican Establishment as it was when William Bradford left it for more congenial associations, is being restored to its ancient beauty by taking away its outer walls and the American people are told that they may erect a brass tablet to Bradford's memory in the church if they will give a substantial sum toward the repairs. In these and other little churches looking this way for collections brass enough can be furnished for tablets if Americans will furnish the gold.

Somewhere in all processes of business trust in human nature comes in, and it is, after all, betrayed in astonishingly few cases as it was by the lad King, who ran off with about \$30,000 belonging to the Boylston National Bank of Boston. He had three days of exciting vacation before he was run to earth by the police, and seems to have found out that a great temptation, if yielded to, is sure to bring repentance in its train. He spent about \$300 and does not seem to have had a

very good time, and he will probably have abundant leisure hereafter to meditate upon the old saying that the way of the transgressor is hard. It is a lesson to employers that temptation ought to be kept as far as possible out of the way of those whom they employ, but it tells us nothing new about human nature or the need of God's help in time of trial.

The emphasis with which the speakers at the Illinois State meeting who referred at all to the socialistic movements of the day insisted upon the conversion, or the regeneration of the individual as the indispensable condition of any permanent improvement in social conditions, was remarkable, and to believers in the New Testament method of dealing with men encouraging. Another characteristic of the Peoria gathering was the deep and genuine love constantly manifested for what may be called the fundamental truths of the gospel, and the confidence cherished in the ultimate triumph of the Christian principles the world over. It was also apparent that while brethren differ very widely from each other in many of their personal opinions, they are anxious to work together and to make all reasonable allowance for that diversity of opinion which is not inconsistent with devotion to the same Master.

The *Christian Register* thinks the demolition of the buildings on the ground to be occupied by the new Congregational House might furnish a text for a sermon. It suggests that the destruction of the well-built houses recently standing there was only a step toward the building of elegant proportions, the picture of which lately appeared on our cover page. The inference is that the downfall of old doctrines in the midst of the dust of controversy only "removes that which conceals the spiritual temple already existing and imperishable." Perhaps, however, it is yet too soon to proclaim such a sermon with dogmatic confidence. We see thus far on the grounds no movement toward the promised building. A structure on paper hardly suggests "a spiritual temple already existing and imperishable." We are not ready to say good-by to the old in our system of faith till the promise of the new has at least begun to be realized.

#### CURRENT THOUGHT AT HOME

The *Watchman* says, suggestively, with reference to the relaxed conscience of America in regard to the conduct of public business: "A conclusive evidence of the low tone of civic morality is afforded by the lavish praise which good men award to a public official who simply does the things that his oath of office binds him to do. A mayor or a police commissioner who impartially enforces the law is such a rare phenomenon that the public feels called upon to extol his fidelity in unmeasured terms. If a man in public life does what he solemnly agreed to do when he accepted office, with its honors and emoluments, men who ought to know better agree in treating him as if it were a matter for general congratulation that he had not turned out a rascal."

With reference to the recent memorial of the American Federation of Labor, the editor of *Harper's Weekly* says: "What makes a clear and amicable understanding between working men and other social classes sometimes peculiarly difficult of attainment is the circumstance that many of the working men have evolved out of their own inner consciousness certain vague ideas of rights and duties and live mentally in a world of their own, which is far away from the social conditions actually existing, and that they reason from premises that are cut off touch with the present state of things. This is apt to render argument between them and persons living in the actual world mutually unintelligible

and fruitless. All the more welcome should be propositions coming from an organization of working men which, even if open to question, form a fair ground for useful discussion between them and the social conservative. And it will certainly be admitted that the demands put forth by the executive council of the American Federation of Labor are so free from socialistic imaginings that they can be debated on terms of mutual understanding and confidence."

#### AEROAD

China has been one of the strongholds of those who believe in the advantages possessed by a silver using country, but Talcott Williams, in the May number of the *Annals of the American Academy*, shows that the price of silver has fluctuated and continues to fluctuate in China as much as in America, to the destruction of that stability which is the first condition of a satisfactory market. "Chinese retail prices," he says, "of whose steadiness as measured in silver, in that blessed haven of arrested monetary laws, we have heard so much in the last ten or twenty years, are really measured in cash. The value of cash in silver becomes, therefore, of interest, for whatever of steadiness silver has in regulating retail prices in China rests on its convertibility into cash. The character and rapidity of these fluctuations can be best estimated by the fact that Chinese cities have had, certainly for forty years, and probably for centuries, exchanges in which silver futures are regularly bought and sold under all the concomitants of speculations in gold in this country during our war, a time when certainly no one would have spoken of gold as an unvarying standard of retail value in the ordinary transactions of life."

#### OPEN AIR WORKERS IN CONFERENCE

The fifth annual convention of the Open Air Workers' Association of America was held in Philadelphia, May 19. The dominating thought was the relation of open air work to the churches. It was felt that the two were too much divorced. Pres. T. S. Hamlin, D. D., of Washington protested against the custom, prevailing at many open air meetings, of abusing the churches as cold and indifferent. Such words simply confirm non-church-goers instead of winning them to Christ. He said he was solicitous that open air work should not be identified with its peculiarities. It means no new gospel. We should not have one gospel for the church and another for the street corner. There must always be adaptation to circumstances, but over the same message from God to man.

Rev. J. B. Pidge, D. D., thought that service having no relation, directly or indirectly, with the churches would be largely barren of permanent results. Rev. George Elliott, D. D., said that the present historic spirit now pervading Christian thinking would stimulate the church to more evangelistic effort. It will make clear how all the great forward movements of the past have been inspired with this spirit. The church has two functions, teaching and evangelizing. The former she is now doing splendidly; for the latter she is beginning to arouse herself, and instead of delegating evangelistic work to the Salvation Army, the Volunteers, missions and evangelists, she will do more of it herself.

Other speakers were Rev. J. C. Collins of New Haven, Mr. G. D. Moore of Bridgeton, N. J., Rev. Llewellyn Caley, Rev. J. R. Westwood, D. D., Rev. J. W. Weddell, Rev. W. C. Webb, D. D., J. P. Hall and others of Philadelphia, Mr. Frank H. Marston and Rev. E. H. Byington of Brooklyn. The denominations represented in the discussion were Baptist, Episcopalian, Congregational, Presbyterian, Quaker and Methodist. Persons desiring additional information should write to the secretary, 123 Amity Street, Brooklyn, N. Y., inclosing stamp for postage, and some of the association's literature will be forwarded.

## Pro Patria

A Memorial Day Story by Alice Brown

It was a May Sunday in a pleasant land: a morning so roundly beautiful that it shone like June, as a bourgeoning girlhood foreshadows its own prime. The sky was wonderfully blue, though without a hint of the heat fired by later summer; and to those who looked up from below, the apple branches lay against it in a delicate tremble of pink. All the world was in bloom and alive to the thrilling of its own strength. Even the cows, not yet used to pasture-going, kicked up their heels in clumsy overflow as they left the yard, presently to remember their age and state and to fall into a sober cropping of roadside grass; and two dogs, comrades from youth, were trotting across a field, bent on some pleasure undiscovered, they hoped, by dull human things.

A little house at the end of a long, curving path stood bowered in the pink of apple trees sown with that morning luster. The unshaded path was itself the last estate of what had once been a drive; but since the Pelhams had, years ago, given up keeping a horse, it had grown slowly up to grass, and now only one brown thread remained to mark its course.

In the first freshness of the morning a tall, lank lad came out of the house and stood looking up at the dazzling sky. He blinked his eyes at the brightness and a slow smile gathered upon his lips. This was Timmy Pelham, mildly denominatated "shackled" among the neighbors; and his smile remained something mysterious even to them. It had none of the emptiness belonging to the poverty of his mental estate. It exhaled a soft radiance; it had, moreover, something awesome, in that its power and fineness were so overwhelming compared with any experience Timmy could possibly have had to call them forth. As he stood there under the apple boughs, his mother, Linda Pelham, came softly out and waited, her passionately anxious gaze fixed upon his back. She was far below the ordinary height of woman, but she had more muscle than many a man; and her sharpened face, with its sandy hue and light eyes, held a spiritual force that sometimes met the observer with the impact of a blow.

Behind her in the doorway stood another woman, her daughter Anstiss, taller than she and wearing an odd look of superior age, possibly because she seemed poorer and more pinched. Her threadbare calico was covered with a multitude of patches, skillfully inserted, and her apron had been pieced in irregular patterns. But everything belonging to her was rigidly clean, and though the white band about her neck was only the hem of an old sheet, it had been exquisitely starched and ironed. The two women stood there looking at Timmy's back, and Timmy smiled at the smiling sky. His long arms hung loosely at his side, and his feet twitched as if they felt themselves called. He formed no ignoble part of the bounteous day. You felt chiefly his difference to the things of this earth, not his inadequacy. His coloring was pink and delicate, like the apple blooms. His heavy masses of dun, light hair hid the possible lack of symmetry in the shape of his head, and his blue eyes were lighted by some hidden ecstasy. Suddenly he stretched out

both arms and began a low, rhythmic sound, like the humming of a wheel; he paused there a moment, ait on tiptoe and then went dancing away.

"There!" said the elder woman. She drew the long sigh of an expectation fulfilled. "I thought he'd forgot it. I never knew him to oversleep on a Sunday mornin', an' I couldn't help prophesyin' 'twould upset the rest o' the day. Well, there!"

Timmy ran with a regular step, incredibly rapid and yet full of intention, straight down the bank and round the apple trees one by one. He did not touch them; he only circled them at a uniform distance, keeping always the low rhythm of his chant. It was his Sunday morning custom, an unvarying salute to the one still day among the seven, and it came to life with the melting of the snow and the brighter sun. All winter Timmy drooped; but when the buds began to stir, something stirred also in his heart. Then at daybreak it called him broad awake, and he threw on his clothes with none of the fumbling which hampered him at other times and ran forth to his strange ceremonial, so like a fantastic worship of the unknown God. His eyes were fixed upon the sky, his arms outstretched, and he ran with the security and precision of one walking in sleep. Having circled the trees about the house, he took to the little path and ran out into the country road. There he turned down toward the little river and sped on, circling all the trees by the way. When he reached the river he would wheel and trot back. As the neighbors told newcomers, with a gravity equal to their ignorance of nature's reasons, Timmy was "stopped by running water."

The two women returned to the house and sat down again at the breakfast table. Anstiss finished her piece of johnnycake and carefully picked up all the crumbs within her reach. She did this with the air of one called to an exacting task in which there is no hardship. So might she have pondered and striven over some piece of delicate work well worth the doing. At length, spying one last unnoted crumb upon the tablecloth, her face quivered into satisfied yet stealthy delight. Anstiss was saving and she loved to save.

"More tea?" asked her mother, looking up briefly, after filling her own cup. Anstiss gave her an anxious examination; it had been drained to the last drop.

"There's a mite o' sugar left," she said, apologetically, with one quick look at her mother. "Jest a drop o' hot water to rense it out!"

Question and answer were, as even the neighbors knew, "reg'lar as the day." Anstiss always "rensed" her cup, and her mother acceded to the habit with the callousness of usage. Years ago Linda had been fretted by it, but at some points time had welded her armor more firmly and more strong. Now she sat looking out of the window through the strings where the climbing beans were presently to twine.

"Well," she said at last, "we set up so late there wa'n't no time to talk it over. What think of her?"

The night before, David, the eldest son, had brought his betrothed from Saltash,

where she taught school, to take tea and be approved. He had driven her home again and there he was to spend Sunday.

"She's real pretty," said Anstiss, peering into her spoon for a possible grain of sugar. "I guess she's a highflyer, though. Them white feathers were pretty gay. I hope she never'll come to want."

"Want! The cat's foot!" exclaimed her mother, recklessly. "Anstiss, you know what I told you. You're luckier'n most of us. You've sensed your besettin' sin an' you've got odds to fight ag'in it."

Anstiss set down her cup very meekly. "I will, ma'am, I will," she responded, like a humble child. "I'm goin' to try all day an' see if I can't be lavish."

"See't you do," said the widow, ruthlessly. "It's like drawin' your eye-teeth, but you'll be glad when it's over. Now, Anstiss, I'm goin' down to the judge's an' you feedhe hins. Give 'em a good passel, now!"

The younger woman's face contracted in the lines of an honest grief. It was a heavy cross to care for living things. They were dear to her and she could not stint them. Yet stinting was in her blood, and nature goaded her on until her very soul lay faint under the necessity of resisting. "I'll feed 'em," she said at length, with the gentleness of an unwilling submission. "You goin' to alter the will? Don't seem's if I would."

"I've got to," answered Linda, conclusively. She went into the clockroom and returned with her good black bonnet and a little crimp shawl. Had it not been Sunday she would simply have tied on her garden "flat"; but some deference was due the time. "I dunno's he'll 'tend to it at all Sabbath Day, but 'twon't do no harm to try. I never put off anything yet without gittin' kethched."

She hastened away with her brisk, capable step, but midway "down the road," as every one called the stretch of highway between hamlet and church, she paused. The judge himself was coming in his carryall and the entire family with him. They were going over to Saltash to spend the day. There would be no making of wills till Monday morning. Linda stood waiting by the roadside. She lifted an imploring hand, but the judge only gave Old Gray a little flick on the shoulder and, bowing suavely, passed her by.

"The old torment!" said Linda to herself. "He knows well enough what I wanted. I'll bet a dollar I shall die 'fore night!"

She turned about on her way homeward, but just then the doctor came driving along in an open buggy. He drew up, and threw away his cigar.

"Ride?" he called. "Going home, aren't you?"

Linda climbed into the buggy with all the slacker of her little feet.

"Yes, I be," she said, "now. I was goin' down to the judge's to git my will altered over, but he's harnessed up an' gone. My, ain't I glad Anstiss wa'n't by to see you do that!"

The doctor quieted his horse into a walk.

"What?" he asked.

"Throw away that piece o' cigar. You

know she never can abide waste, an' she'd ha' had to pick it up. An' then she's so set ag'inst tobacco, she'd ha' felt called on to bury it. It's a mercy that affliction's passed her by!"

"I just met Timmy," said the doctor, tentatively.

"Yes," said Linda. She folded her hands outside her shawl in anticipated enjoyment. She dearly loved a chat with the doctor. His knowledge seemed to her almost supernatural in one so young. He was the perfect confidant. His accumulated experience gave him understanding, and his manners, said the country people, were "as easy as an old shoe." "Twas about him I was goin' down to the judge's. You see, when I found out how 'twas with Timmy, I made my will."

The doctor had many a time heard from the neighbors the story of the will and its remaking, but he liked to hear it again. He turned upon her a glance of cordial interest, the like of which had thawed many a colder heart. Linda had thought of little for years save the drama of her life and the greater drama wherein it had been absorbed. She was ready to rehearse them both.

"You see," she continued, her eyes traveling through the aisle of elms before them, "when the war begun I was possessed. Nothin' ever stirred me up like that. I didn't know how to git along." Her eyes filled with hot, painful tears. A fever flush rose in her cheeks. "I dunno why it was I didn't take it like other folks. All I know is I didn't. Sammy says—he's my brother's youngest, gone into a bank in Boston—'twas because some of our folks fit in the Revolution an' some in 1812. I dunno. I never paid much heed to that. But I was possessed. I wanted to go an' take care of the soldiers; but Davie was a little boy then an' couldn't be left. Besides, he wouldn't let me. He was terrible tender of me!" Two tears trickled slowly down the fiery hollow of her cheek. The love of her dead husband was yet living, and sometimes in spite of rigorous restraint it rose and walked. "But he was jest as crazy as I was. We were jest alike. Don't you never heed folks when they tell you man an' wife have got to be different so's to fay in. They ain't. We were alike as two peas—eyes, hair and disposition—an' we wanted the same things, down to sage cheese an' riz doughnuts. Never had a word. Well, he went. We were terrible keyed up. He wa'n't drafted. 'Twas his own will an' pleasure; there wa'n't no blowin' hot an' cold. Right in the midst of the fust uprisin', when the Elder boys give out they had sciatica, an' one hopped round an' tother went on crutches, an' Squire Beane on the Saltash Road got so used to offering bounty they said he'd be thankful to buy off the hins an' cats, he went straight off an' enlisted. He didn't give me warnin', but I knew. I knew as well as you could ha' told me. He put on a clean dicky an' harnessed up without a word, an' soon as he drove off I shot myself up in the shed chamber an' fit it out. I was possessed for him to go; I should ha' drove him out o' the house if he hadn't, but that was the minute I found out war'd begun. Well, they went tootin' out o' town an' all the women with 'em to the cars, an' then we that had got to stay settled down to keep castle."

They had reached her gate, and the doc-

tor drew his horse to a standstill. Linda came hastily back to the present world and looked about her with bewildered eyes. He laid his hand on hers.

"Say on," he counseled. "Sit here and talk."

"There ain't much more to tell," she said, clasping her thin hands tightly, one upon the other, "except we lived pretty near the wind, an' the only let-up we had was when he come home once on furlough. I carried on the farm, an' I raked an' scraped to keep soul an' body together. Davie wa'n't old enough to help, an' I didn't have time to learn him much of anything, except to eat potatoes an' salt. I've seen the day I was thankful to git the salt. I pieced an' mended an' made. One spell I hadn't a shoe to my foot except what I botched up out o' some old felt. Once in a dog's age, when Davie couldn't stan' it any longer, I'd hatch up a pie. The neighbors used to say I could git pie off'n a rock. I shouldn't dast to offer you them pies; they never had one mite o' sweetenin'. Then Anstiss come an' she was—marked." Her voice fell awesomely on the last word.

"I know," said the doctor. "Yes, I know."

"She wa'n't more'n two year old when I found out how 'twas goin' to be," continued Linda. Her eyes sought his now and a strange and pitiful look crept in about her mouth. "When she was a little mite, no higher'n that, she'd hide her luncheon so's to save it. Once she carried a piece of butter out o' her plate to a little hoard she'd got out in the woodpile, an' I ketched her crying as if her heart would break because it melted there. She wa'n't more'n ten year old when I talked it all out with her. 'Anstiss,' says I, 'it's your cross. It's what you giv'n the war. It's your cross an' you've got to bear it, same as Joe Coles does losin' his arm, or that fellow to Sudleigh his stiff knee.' That tickled her for a little while. She felt sort o' important over it, an' I didn't know but pride'd carry her through. But byme-by that got dulled an' the heft o' the time sence she's had to fight with nothin' but clear grit to back her. I wish you could see her chamber cluzet, filled up to the door with little mites o' things she picks up, no use to her nor nobody else—pieces o' lamp chimbley, old tinware, spools, I dunno what all. Once a month reg'lar we go through it together, an' clear it out, an' sometimes she'll stan' by with the tears runnin' down her cheeks. Well, we rubbed along, an' byme-by the war ended an' he come home. An' he come with both his arms shot off, crawlin' into the gate. 'Lindy,' says he, fast thinkin', 'I never shall mow another swathe.' I hadn't shed many tears, but then I broke down. I didn't cry. I laughed. 'Well,' says I, 'we'll take to raisin' beans. You can tread 'em out.' He laughed, too, an' little Davie come toddlin' down the path. 'Ma'am,' says he, 'what you laughin' at?' An' I hil' him up so's his father could kiss him. I dunno's I ever had such a good time as I did that year. There was the country safe, an' he'd helped to save her. I never put the victuals to his lips without gloryin' in it. Pr'aps I was too much lifted up; for long in the year Timmy was born, an' he was born—so."

"Yes," said the doctor again. "Yes, I know."

Linda came out of her trance, and turned her to the barren present. Her eyes lost

their softer veil; they took on the hardness of resolve.

"I says to myself, when I found he was so, that I must see he was provided for. The minute he was took away I made my will. I left Timmy to Aunt Bethiah, an' if she was dead to David, if he should be growed, an' then to Cousin Blake, an' then to Anstiss. I put her off some ways, ye see, for I knew how 'twould cross her to keep him fed an' clothed. Then there was Mis' Barker, down to the Mills; she said she was willin' to take him. So I've kep' puttin' in one an' another as they give their consent. You can't have too long a string, thinks I. They might all be carried off in one day, an' then where's Timmy?"

"Don't you want to put me in?" asked the doctor.

Linda looked round at him in an outshining glory of gratitude.

"I do so," she responded. "That is complete. That makes two new ones in less'n a couple o' days. You see I've got Marcia, an' I was goin' to the judge's this very mornin' to ask him to put her down."

"Marcia?"

"Yes," said Linda, proudly, "that's my son's girl. They've been going together nigh onto two months, an' last night he brought her over to tea. She's a sweet, capable creatur', an' David worships the ground she walks on. Timmy took a terrible shine to her, too; an' soon as I see him cuddlin' down by her, I says to myself, 'I'll put her in after Aunt Bethiah.' So I took her into the clockroom an' asked her, an' she never deliberated a minute. 'Yes,' says she, 'yes! who should he go to if not to his own brother an' sister?' There! my tongue runs fast enough to turn a mill. Pox take it! I don't talk so free to everybody, but I guess you've kep' a close mouth before this." She rose, and descended to the ground with the bird-like alacrity of her mounting.

"I guess I have," said the doctor. "Now don't you forget to put me in. There's Timmy. These long runs aren't very good for him, you know. I went over him pretty thoroughly the day he had the cold, and I should say he'd better be moderate."

Linda laid a hand on the wheel. Her forehead puckered itself into the frown of anxious consideration.

"I dunno what I can do," she said. "Years an' years ago I tried to put a stop to it, but he took on so I giv'n it up an' let him have his will."

The doctor had reconsidered. He repented his hasty speech.

"That's right," he said, with reassuring warmth. "Let him have all the good times he can. You won't be sorry."

Linda took her hand from the dusty wheel, and he drove on. She waited there while Timmy came up the shaded road, very bright now in the light of later morning. He came droopingly, his head low and his long arms swinging. His face was purple. Linda passed an arm about his shoulders and he leaned upon her.

"Poor sonny!" she said, drawing him toward the house.

Anstiss was sweeping the floor, scrutinizing every rolling of dust for a pin or a crumb for the fowls. Her mother made her a signal of silence, and Anstiss responded with an uplifting of the eyebrows and a sympathetic smile. The mother passed to an old rocking-chair in the corner and Timmy followed, his dull eyes fixed

upon the floor. There she sat down and he threw himself at her feet.

"Put a hand on a head," he crooned, "an' say, 'Poor Timmy!'"

"Poor Timmy," said the mother, her hand on his flaxen locks, "poor Timmy!"

There he sat resting, as he did every morning after his Sunday tree-worship, murmuring from time to time, "Put a hand on a head an' say, 'Poor Timmy,'" until he lulled himself off to sleep.

On Monday morning Linda had ample time for the washing, because Timmy was entertaining himself bravely according to a fashion he followed in fine weather. Out under the woodshed was a recess devoted to tools, and midway across it stretched a bar hung with old horseshoes. Timmy stood before them, with a little rusty hammer in his hand, and struck one shoe after another, evoking a melodious clink. All the sounds appealed to him, yet he had his favorites among them. He called them forth after a system of his own, weaving a formless minor melody; with certain notes, especially beloved, a look of rapture flashed over his face, and again the delicate features settled into a mildness of expectancy. Whenever his mother heard the lingering clink, clink from the shed, she possessed her soul in peace—Timmy was happy and out of harm.

At ten o'clock David drove into the yard, late for his day's work but conscious of ample excuse. His mother came to the door, her dripping arms rolled in her apron, and Anstiss followed. Timmy left his happy occupation and came forward, too. David looked very straight and strong and handsome in his Sunday clothes.

"Well," said his mother, proudly, "how'd you leave her?"

David had a delicate skin; he colored rapidly like a girl. "Pretty well, I guess," he said, laughing. "Don't bother me now till I get this collar off. It's tighter'n a drum." But as he advanced toward the house Timmy ran before him. He pulled a little wad of paper from his pocket, and opened it laboriously, breathing hard.

"What you got there, sonny?" asked David, kindly.

His mother pressed forward and Anstiss, spying a pin on the ground, pounced on it in delighted eagerness. Timmy kept on working in his fumbling way. Presently he came to a little curling wisp of black hair. He held it up, and his face ran over with radiance not unmixed with a certain malicious challenge of them all. David flushed crimson. He made a passionately clumsy movement toward the curl; but Timmy held it out of reach.

"By George!" said David, "she told me he cut one off, but I never believed it."

"Who told you?" asked Anstiss.

"She—Marcia. She said he come up behind her an' she thought 'twas me. Then she heard a little snip an' see him run. An' she missed one of her curls. Here, Timmy, you give that over!"

Timmy rolled it rapidly in the sodden paper and concealed it in a tightening fist. He still smiled, but warily; he looked like a forest creature ready to flee. But his mother flushed high with pride. "Now, ain't that cute!" she exclaimed. "Anstiss, ain't that cute? Davie, you let him have it. He's earnt it by bein' so clever. Do let him have it! If you've got Marcia Lee, you needn't begrutcher a spear or two off'n her head."

But while David deliberated, Timmy darted away. He skimmed over to the sweet-bough tree and dropped upon the ground. There he unrolled his treasure and began crooning over it softly. Once he laid it against his cheek, then his lips.

"My soul an' body!" said Linda, in solemnity of wonder, "if he ain't kissin' of it! I didn't know he could. He never learnt so much as to kiss me."

Anstiss put a hand on her shoulder and the two women stood there in silent grief. They were dominated by the maternal and they seemed to forget David: for the moment he was outside. He knew it from old experience, and in some dim fashion he could understand.

"Here, mother," he said, gently, "you let me get by you an' I'll change my things. Don't bother him about it. He shall have it if it'll do him any good."

The week went on with the even tread marked by duties done. Linda made her will, and "put in" Marcia and the doctor. She was glad to have it over before the rain began. It set in on Tuesday in a gray downpour and continued through the three following days. Timmy drooped, as he always did when skies were dark, and his mother's eyes mourned with him. It was a dull week to David, also, and when on Saturday the sun assumed palpable sway his heart responded to the signal of bright weather.

"I guess I'll ride over Saltash way, to-night," he remarked, shyly, to his mother. "Maybe I'll bring her back."

"Well," answered Linda, "I'm glad you spoke of it. I'll try to dig a few dandelions afore dark."

It was late when David drove into the yard with his hired horse. There was nothing to say, but he was rich in joy, and longed to shed it on his path. He looked at Timmy out under the sweet-bough tree.

"Say, Timmy," he called, "I'm goin' to bring her back with me. You hear, sonny? I'm goin' to bring her back! Anstiss, tell mother good-by. Tell her she needn't sit up; only leave Marcia a candle."

He turned, and rattled out of the yard; but meantime Timmy had slipped down into the orchard and fled so fast between the trees that when David drove by he was waiting beside the elder bushes in the road. He darted out of the shadow, caught the buggy behind, and followed it with an even trot. The beauty of the night came fast. The storm had wholly gone; there grew to be a deep significance in the phrase that the moon had "carried it over." She was regnant now, a disk of mellowed gold. The fresh earth smell rose in a moist, impalpable cloud. The senses were drenched with the fragrance of new vegetation, and hints of other springs came thronging upon the mind until she swooned in a remembered rapture. David was in haste to be there. His blood stirred under the intoxication of the night and, bearing within himself the accumulated experience of the men who had loved and longed before him, he felt it blossom in his own nature and recognized with wonder the greatness of it all. Yet he was only conscious that he thought of Marcia, and he urged the horse onward.

They were bewildering half-thoughts that were moving vainly within Timmy's mind and quickening his steady tread. Once or twice David fancied he heard something behind, and slackened his speed to listen;

but Timmy only hung from the buggy and rested before going on. When they drove into Saltash and turned down the maple-bordered way, he dropped off and staggered up to a lilac bush, where he curled himself in the shade to rest. But his quick eye scanned the house. He saw Marcia come forward to meet her lover. He watched her as she went in, and noted the gleam and darkness at her chamber window. Then she reappeared, and there came a clash of pleasant voices bidding her good-night. The two entered the carriage and drove out again into the road; and Timmy, with a little laugh all to himself, followed them. Now the sense of his good fortune turned the muddy highway into a path of light. David and he had got her: she was theirs. By some sympathy stronger than that of the regulated mind, sworn to see things as they are, he was very near the night, nearer, even, than the lovers, in all their budding wisdom. What if he failed to tell one syllable of all he heard? The whole heart of life might lie in the uncounted throbbing of a pulse, and life itself goes on in silent corners. Nature, at least, knew her child. She was kind to him, and not with the clumsy kindness of men.

Anstiss and her mother had not missed him. Often he crept up to bed in the dusk, and tonight, excited by the prospect of their coming guest, they thought and talked of nothing else. They were watching on the steps, in the brilliant darkness, and before the carriage came, they had risen and were waiting.

"Why, what made you sit up?" rang Marcia's fresh voice. "You needn't."

"You didn't s'pose we'd let you poke off to bed by yourself?" said Linda, with a new sweetness in her tone. "Here, David, git her out, an' then you take the horse home. Why, Timmy child, where'd you come from?"

Mud-bespashed, panting, his thick hair tossed over his head, he staggered forward into the light. He caught at Marcia's dress, and she, with some swift intuition, threw her strong arms about him and held him up.

"Put a hand on a head"—began Timmy, and then, in spite even of David's bewildered grasp, he yie'ded and sank. But now Anstiss was holding the light, and she and her mother had the comfort of his fleeting look. Their minds, in swift accord of anxious love, went flashing back over the Sunday mornings of his life: for this was his look of joy.

It was the doctor who helped David to lay him in his coffin. Linda stood near at hand, but she did not cry. Her face had fallen into the lines of an acquiescent humility. "I'm real glad," she kept whispering, while she cleared her throat at intervals and tried to speak aloud. "I'm real glad. I guess if there is any such place, his father'll look out for him."

David went out of the room and the doctor seized upon the moment. "You know what you said once," he reminded her, with a significance grave enough to dominate even the ear of grief. "It was true of Anstiss; it's true of Timmy. You gave them to the war. Look! I'll put it where nobody'll see it, and nobody shall ever know but you and me."

He unrolled a little parcel he had brought and folded the fabric reverently. It was a flag, and he laid it over Timmy's feet.

## The Companions of the Sorrowful Way\*

The Three Intimates of Jesus

BY IAN MACLAREN

It may not be given unto the devout heart to enter into certain of the Lord's sorrows. There are others which even St. John or Mary of Bethany can only imagine. When his fellow-townsmen would have taken his life, or Pharisees from Jerusalem dogged his steps, or the foolish multitude wearied of him, or even Judas Iscariot sold his Master for thirty pieces of silver, the vexation is within our understanding. When Jesus withdrew into the shadow of the olive trees and threw himself upon the ground and besought his Father time after time for relief, and sweat great drops of blood in his agony, the tribulation is beyond what even chief saints can think. Sensitive natures have moments of utter horror, when the naked shape of some loathsome sin is forced upon their gaze and they cry out in their outraged purity. Yet the finest nature is callous beside the soul of Christ and its purity is black beside his whiteness. When the sin of the race into which he had been born and whose lot he chose to share came to a climax in his rejection and betrayal; when our rebellion, unbelief, our selfishness, pride, treachery, our hatred, envy, falsehood—all the impieties of all the members of the body—came upon him, the head; then his strength was nigh breaking and he shrank from the cup.

When any one is called unto Gethsemane he must leave his nearest intimates and drink this cup alone. In the supreme temptations and sorrows of life the soul is isolated, and it were unbecoming and impious that any human eye should peep upon its agony. Yet even in that awful privacy, when God's hand leads us into the secret place of grief and curtains us with darkness, we hunger for human sympathy, and we are disheartened if there be none to feel with us. One is comforted to know that near by a brother man is praying for him and waiting till haply he be delivered from his straits. Jesus was intensely human, and although he had spent many nights alone in this garden in communion with the Father he could not do without fellowship when he wrestled with temptation. He called aside his three intimates in the college of apostles and led them to the verge of the great mystery. Some came of their own accord into the sorrowful way, as that young man in the linen cloth, and Pilate's wife; some are dragged into this way by the violent hands of men, such were Simon the Cyrenian and the penitent thief; some found themselves in the way by the accident of circumstances—of them were the daughters of Jerusalem and the Roman centurion—but certain were called directly by the Lord to join him at the very beginning of his way, the two sons of Zebedee and Simon Peter.

If the apostles be taken to represent the church, then the three stand for that inner circle of choice souls who chiefly understand the mind of the Lord, who chiefly feel with his heart. One was the type of vision, to whom the very heavens would yet be opened; one was the type of action, who should declare Christ's name before councils; one was the type of heroism, who first of the apostolic band sealed his testimony with his blood. They were the spectators

of Christ's most wonderful works, the witnesses to his glory, the companions of his passion. When Jesus called back Jairus's little maid from the dead by his kindly word, they stood beside the couch. When the veil between the seen and unseen dissolved, and Jesus' garments shone white as no fuller on earth could white them, they were on the mount; when he drank the bitter cup of this world's sin, they saw his hands tremble at the lifting thereof. He is your intimate to whom you turn in those solemn moments of life, and this was the honor set by Jesus on the three apostles.

Friendship can never be judged amid the ordinary circumstances of life—when we nod to our friend as he hurries past, when we are silent to him for months, when we chide him for some fault, when we give him careless advice. Friendship is proved when he is in the big black straits of life, and we remember nothing save our loyalty and his need. If three keep guard beside him in his Gethsemane, he is not to be pitied; but the three on whom Jesus put his faith watched for a while and then slept. The sleep of the three is the shame of the gospels, and there be some to whom the failure of St. John is sadder than the crucifixion. The people left Jesus—they were ignorant; the Pharisees slandered him—they were bigots; Judas betrayed him—he was a knave; Pilate crucified him—he was a place hunter; for each an excuse can be found by charity. If even the eight slept, they were not his intimates. "Betrayest thou the Son of Man with a kiss?" was a keen reproach, but there was in it no complaint like this, "Could ye not watch with me one hour?" It was the cry of a wounded heart which in its hour of need had trusted its friends and been disappointed. When St. John could not keep vigil during his Friend's hardest hour, although Jesus used no upbraiding but found a kindly reason, the nails of the cross could not have been so bitter an affliction.

The church will ever make her pious pilgrimage to the garden of the Lord's passion, and under the shadow of the olives she will ever learn the secret of sacrifice, but the Lord has not yet abandoned Gethsemane. While his flesh and blood throughout the world and in all ages endure cruel wrong and suffering, he cannot be indifferent or untouched. The far distance of heaven does not dull his ear to the crying of his kinsfolk, nor does the glory of the Father blind his eyes to the martyrdom on earth. Into his heart is it all poured in virtue of his holy incarnation and eternal priesthood. The battlefields soaking with the blood of his brethren, the shameful wrongs of women and children, the sufferings of the prisoners who have done no wrong, the hunger and oppression of the poor, the torture of the dumb animals which have no appeal except to their Lord, are his present Gethsemane. His is an eternal passion, and a cup still refilled from day to day.

With the Lord is joined in this ministry of sympathy a band of companions who are the flower of the church, and who have not slept on their watch. They are his chosen friends, and belong to all times and creeds and callings—being as different one from

another as St. John was from St. Peter, and finding their unity in the vision of the Master beneath the olives with his agonized prayer and his sweat of blood. Some are missionaries of the Lord, who carried the cross in their hearts rather than in their hands—from St. Paul, who poured out life as a drink offering, and Xavier, who stretched out his hands to the East and prayed for more sufferings, unto that pure spirit Brainerd, who grasped for multitudes of souls from his loved red Indians, and Livingstone, who in his patience and charity carried the light of the divine love into the dark places of the earth. Some are lovers of their fellowmen, such as that heroic monk who, by an impulse of sacrifice, brought to an end the gladiatorial conflicts, and St. Vincent de Paul, with his devotion to the slaves of the galley; such as Howard, who reformed the prisons of Europe; and Elizabeth Fry, who carried the gospel to the prisoners. Some are rather deliverers and reformers and patriots and martyrs, like John Huss and Hugh Latimer and Lord William Russell and that knight-errant, General Gordon. They kept their vigil carefully, and drank Christ's cup without complaining, and filled up what remained of his sufferings for the salvation of the world.

What the Lord's companions have suffered with him cannot be imagined by those of us who are of the outer circle. Theirs was not a passing feeling of kindly pity, nor the service of a few empty hours. They tasted the very pain of the victims; they surrendered the joys of life; they strained their reason in the keenness of their sympathy; they counted not their life dear in their devotion. The world's sorrow has so overcome pious and sensitive natures that in their measure they also have besought God that the cup might pass. This has been their trial, and this has been their strength. In this secret fellowship with the Man of Sorrows they were thoroughly cleansed from that unconscious callousness of heart which secures us against the appeal of suffering, and that secret taint of selfishness which, as by an instinct, safeguards our personal interests. It is in this travail of soul over the world that saints are formed and men reach the heights of holiness; it is in this shadow that pious hearts are led into the mysteries of the soul and into the secret things of God. The agonies of life grow luminous and beautiful to those who are taken apart and keep watch with the Lord.

It is not by the way of learning, but by the way of suffering, that we come unto knowledge, and he was right who, being asked how he came to know so much, pointed to the crucifix. They who sail on the surface of a summer sea gain no treasures, but they who, weighed down with sorrow, fear not to sound the depths, return to the light with pearls in their hands. One vigil in Gethsemane with Christ teaches more than can be heard in all the synagogues, than all we gather in our pleasant days. We learn at last to say, "Thy will be done," and to make our last surrender; and if it be that hearts pass through misery's presses, heaven is already bending over us in benediction, and the angels of God are making haste to be our ministers.

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## DRUMMOND AMONGST HIS STUDENTS

BY W. MACKINTOSH MACKAY

To young men Professor Drummond was always a very interesting personality. More than most in our day he had learned the secret of perpetual youth. He died at forty-six, yet to those who knew him he seemed little more than thirty. To the readers, then, of *The Congregationalist* these recollections of one of his old students may perhaps have a certain interest. A young man himself to the last, he had the privilege, such as few have today, of being "a young man's man."

My first near view of Drummond carries me back to a Saturday in a winter session in Glasgow in 1884-85. That was the year of his return from Africa, when he "awoke" from his journey in the Dark Continent to find himself famous. He seemed to bear his honors with a modesty approaching unconsciousness, but it was not till one day, when he took us all on a geological excursion to a limestone quarry some twenty miles from Glasgow, that we got to know him. What fossils we discovered that day I have quite forgotten; I only know we discovered a very live, brilliant specimen of nineteenth century man; we discovered Drummond. He was unlike all other professors we had known. These had hitherto been to us awful personages, and our interviews with them were few and fearful. Drummond disclosed himself to us as a young man like ourselves—almost a boy in spirit, indeed more youthful than many in his class.

If what Froude says is true, that there is "a certain lightness and elasticity about all men of genius," then Drummond had this quality above all men I have known. There was a starry radiance about him. In his company you could never feel dull.

I remember towards the end of the day we students had got hold of some empty trucks lying on a side piece of rail which led into the quarry. There was a pretty steep incline, and we thought it would be fine fun to have a run on these trucks. But would the professor like it? We looked silently to him. To our surprise the professor, with a solemn twinkle in his eye, said he would come in too! As we were deliciously dashing down the incline, the professor began to philosophize. What was it made this so glorious, while we had been somnolently riding in railway train going at a far greater speed? One of the students suggested, "Because we are doing what is against the law." "No," said Drummond, "I think it is rather the sense of motion. In a train you are shut up, while here the wind is all about you, and you *feel* you are going. In that, I think the stagecoach beats the locomotive."

The "boyishness" of our new professor was still more discovered to us at the end of the session, when we had a holiday with him in the Island of Arran. It was his generous habit to take his class down every year to Brodick, and there at his own expense keep them for three days. Never were days more pleasant! At the end of the winter session we were longing for the country, and with the Arran hills for that country and Drummond for our guide we had a combination almost as near paradise as this earth can supply. It was our custom to spend the days in excursions to Goatfell, Glen Sannox and other points of geological interest in that geologically very rich locality. With the geology, of course,

there was a good deal of fun intermixed. There is a tradition of one student sending a telegram to the college librarian, a rather stern gentleman, never known to joke, with the startling news, "The earth's crust is in capital condition."

Pleasant, however, as the days were, I think the nights with Drummond were almost pleasanter. After the evening meal it was our custom to meet in one of the largest of the houses in which we lodged and there spend the evening in talk of all kinds. It was then the professor fully opened himself out to us, and what a revelation that was! He was one of the most interesting conversationalists I have known. Not that he was specially brilliant, but his wonderful magnetic personality came into play. With his low, mellow, yet piercing tones he held you entranced. I remember one evening the conversation turned on mesmerism and the "occult science" then just coming into vogue. Drummond had been a great mesmerist as a student, and he told us some very striking stories of his "inhibitory power." One student he had so often mesmerized that he could influence him at a distance. On one occasion, however, his gift, he told us, had led him into a somewhat dangerous position, and had almost deprived the world of Natural Law in the Spiritual World. He had put a poker into the hand of the student with the "suggestion" that it was a gun. Then, pointing to a bunch of feathers on the floor, he said, "Shoot that bird!" The man raised the poker and shot. "It is not quite dead," said Drummond; "see! it is moving" (a gust of wind had rustled it). "Strike it with your gun." The man struck it with his gun. "Now," said Drummond, "shoot me!" The man pretended to shoot, and Drummond fell, but just as he was about

to rise he saw to his horror the man above him with the poker raised in his hand and ready to strike him to the ground. He had just time to remove the "suggestion" by a swift word, or the consequences might have been serious.

Of course, stories like these roused in our minds a strong desire to see an experiment of his powers and we eagerly offered ourselves to his hands. But Drummond steadily refused. Without going the length of saying that such things were absolutely wrong, he seemed now, on the whole, to think it a questionable action to deprive any man (even in jest and for a moment) of the powers of will and self-determination. For in truth, behind all his geniality and humor, it was easy to see that there was a strong, deep current of serious thought and religious faith. It was that made the ripples on the surface so attractively beautiful. At this very moment he was beginning that grand movement among the students of Scotland which some think the most permanent work of his life.

After our first year we did not see much of Professor Drummond, as our curriculum carried us into other subjects and science was never again taken up. That was a thing many of us deeply regretted, for his lectures were a joy to listen to, partly from the beautiful Stevensonian English in which they were written, but chiefly from the unnameable attractiveness of the man himself.

We had, however, an occasional opportunity of meeting him at the college dinner table, at which in rotation with the other professors he presided from time to time. Our conversations with him there were al-

ways a stimulus. One of these I may recall, as it may interest lovers of literature. The talk had drifted on to the subject of the essay as a form of literary composition, and we were speaking of the leading English essayists of the century. "I regard," said Professor Drummond, "Mr. Hutton's essay on Goethe as the finest essay of the century."

"The finest of the century!" I said, with an incredulous look, as hosts of great names flashed through the mind.

"Yes," he replied. "I know it is a big thing to say, but I believe it to be true. If you have not read it you should, and you will find it, at all events, a splendid piece of work."

I did read it and found it, as he had said, "a splendid piece of work," though one might not go quite the length he had gone.

There was one thing I noticed in the essay which seemed to me true of the professor himself. Mr. Hutton refers there to a certain "demonic power" in Goethe—a kind of magnetic attractiveness which made him dominate all he came in contact with. The same, of course with a difference, seemed to me true of Drummond. He had a wonderful power of magnetizing you when in his company, so that you were ready to assent to things which when away from him you might be disposed to call in question. This I found was the "opinion of others, too—especially of his power as a public speaker. "Drummond," said one to me, "mesmerizes his audiences"—a statement true and yet not the whole truth. I mean, if the "mesmerizing" was there, it was, I believe, quite unconscious on his part. It was his noble personality, interpenetrated as it was with a wonderful devotion to Christ, that thrilled his audiences and made him, in some respects, the most persuasive orator I have heard.

Drummond was evidently a great admirer of Mr. Hutton. Another of these essays which he recommended us to read was that on *The Hard Church*. A man, he said, might be a Broad Churchman or a High Churchman or a Low Churchman, and in any of these positions he could find points of contact with him, but "the Hard Church" was the worst of all heresies.

The last time I saw Professor Drummond was at a great missionary meeting in Glasgow. He was then still in perfect health, and his speech that night was a triumph of refined oratory. Without raising his voice in the least, his weird, piercing tones held the audience from start to finish like a tense wire, and you could have heard the proverbial pin fall to the floor. He was speaking of missions in the South Sea Islands, and his closing passage was a perfect example of his skill as a protagonist. It was the objection that the people of these islands were a decaying race, and not worth the labor that was spent upon them, that he did not argue the point; he simply made it the crown of his appeal.

"And people tell us," he said in his closing sentence, "that the race for whom our missionaries are thus giving their toil, their talents, their life, is a decaying race, and that in fifty years not one of them will be left—that I consider the noblest example of the sacrifice of Christ."

The words which Martineau has said of all great men are true in a very special sense of Drummond: "The noblest workers of the world leave behind them nothing so great as the image of *themselves*."

## AT YALE DIVINITY

Whatever New Haven reserves in the way of scenic beauty for the larger throngs of visitors who attend the June Commencement festivities, it is certain that May bath its charms no less than the month of roses, and May bestows them with liberal hand upon the returning sons of Yale, who drop parochial cares for a day or two in order once more to salute their *alma mater* in divinity and to see another installment of embryonic ministers started on their professional career. The green was never more velvety, the great elms were never robed in such leafy loveliness, nor did the rich purple clusters of the wistaria ever droop more gracefully over the pleasant homes in which the university city abounds.

One did not have to be long in town to learn that Dr. Behrends had been there on the previous Sunday and in his address to the graduating class had stirred the waters of debate, not to say of dissent. Whether the Brooklyn divine fancied himself in a hostile theological environment, or whether he felt that the place and the occasion furnished a rare opportunity for another of those deliverances for which he has become famous of late, at all events he was in a decidedly vigorous mood and planted himself squarely on fighting ground which has the merit of being clear-cut and intelligible. The point of his address was such an interpretation of Harnack's recent utterances concerning the books of the New Testament as would put the German divine at odds with the higher critics and would therefore invalidate many of the conclusions which have come to be extensively accepted in scholarly circles. Harnack Dr. Behrends looked upon as a mighty protagonist in behalf of traditional views, and he urged his audience to take passage with "Roadmaster Harnack," "who," said Dr. Behrends, "has come along with his hammer, and struck the wheels of higher criticism and pronounced them cracked and weak."

We observed no great alacrity on the part of the thirty-four members of the graduating class, or, indeed, of the other members of the seminary or of the faculty themselves to engage passage with "Roadmaster Harnack," as Dr. Behrends interpreted him. It could hardly be expected that men who had been imbibing from Professors Porter, Curtis and Bacon views in regard to the Bible quite unlike those for which Dr. Behrends contended would throw away, even under the influence of his eloquence, so many results of their seminary course.

What Harnack holds, according to his recent book, was discriminately set forth by Professor Porter at the alumni dinner. The welcome which he received from the students and visitors and the eager attention with which his fifteen minute paper was followed showed what confidence is placed in him. He made it clear that while Harnack has in some particulars reassured the traditional views respecting the authorship and date of the New Testament books, he in other particulars has reaffirmed the critical as over against the traditional view and has not ceased to be himself a higher critic. Best of all, Professor Porter emphasized the fact that the drift of the best modern criticism is to assure us that we have in the gospels and the epistles a trustworthy record of facts relating to the historic Jesus.

This Commencement marked the end of seventy-five years since Yale Seminary was established, and fittingly enough two or three departures from precedent were made. Instead of addresses from eight or ten members of the graduating class, only four were heard, each being allowed from twenty to thirty minutes. The class had tried to secure the total abolition of the custom of Commencement speaking. The faculty was not prepared to take this radical step, and the compromise seems to be a happy one. Certainly returning graduates are glad in this way to form an estimate of the caliber of the out-

going class, and to learn what they are thinking about. The four addresses in such totally different lines showed how broad is the training at Yale, and how conversant the men are with questions outside the beaten track of theological research. Mr. C. C. Merrill made a temperate plea for the right kind of revivals. Shepherd Knapp, Jr., characterized with remarkable acumen the portrayal of religion in current fiction. Mr. Austin Rice, a son of Rev. C. B. Rice, D. D., spoke on the minister as a patriot, while Mr. H. F. Rall, the Hooker fellowship man, treated the theory of evolution in its bearing upon the doctrine of a fall. He took issue with Dr. Lyman Abbott at several points, and his paper was mature and masterly. Then came the address to the graduates by Rev. Henry van Dyke, D. D. The exercises were held for the first time in the College Street Hall, once the house of worship of the College Street, now the Plymouth, Church.

Another innovation this year was the alumni dinner. It proved so successful that it will become a stated feature of future Commencements. Tables were spread in the chapel of the United Church and about 125 men gathered about them. The occasion was delightful from a social point of view, while the speaking, which lasted for about three hours, was uncommonly good. Rev. T. T. Munger, D. D., president of the Alumni Association, organized last year, presided, and unless he had confessed the fact that he never before served in such a capacity no one would have suspected that he was anything but a veteran. There was a proper amount of badinage and repartee, particularly between him and Dr. J. L. Jenkins, a classmate, who described the Yale Seminary of the fifties. Reminiscences, too, abounded. Professor Fisher and President Dwight called to mind the days of meager equipment and of a faculty consisting of two men. The personal peculiarities and the graces of character of such former lights in theology as Professors Taylor, Goodrich and Gibbs were charmingly set forth. There were ringing speeches, also, from Rev. F. R. Shipman on the work of the parish minister, Rev. E. M. Chapman on Yale's position in theology, Rev. L. H. Thayer on Congregational worship, and from Rev. J. M. Whiton, D. D., on social problems. An atmosphere of good cheer brooded over the assembly from start to finish. Next year it is expected that, the news of the change being in wider circulation, this alumni dinner, which the faculty generously provides, will be an even more striking feature of the week.

The year just closed witnessed the broadening of the work of Professor Blackman's department of sociology, who has not only taken the students to New York on an investigating trip, but set several of them at work examining the conditions in which the Italian and Polish Jew elements of New Haven's population live. Professor Bacon, the new occupant of the chair of New Testament Greek, is giving eminent satisfaction. There is a growing affiliation of the school with the university through the membership of the theologues in the university debating clubs, and in other organizations made up of representatives of all departments in the university.

Twenty-six of the thirty-four graduates expect to become Congregational ministers, several already having accepted positions in New England, while five or six go West, one, in particular, to a conspicuously self-denying field in a mining region. Several men return for post-graduate work and perhaps half a dozen are still awaiting calls.

Something of the stability of Yale Seminary seems to communicate itself to the life of the local Congregational churches. How many cities can boast pastorates of the length of Drs. Meerve, Smyth, Munger, McLane, Twitchell and Mutch? It is reassuring in these days of frequent changes to find on returning to New Haven these popular and

esteemed pastors at their old posts. Signs of growth, to be sure, are not lacking, as for instance the handsome new chapel in which the Plymouth Church now worships, and the thriving Congregational Club. And just as Yale Seminary moves on quietly year after year, avoiding controversy but standing for freedom and the truth, so the strong sisterhood of churches that surround this ancient school of the prophets is maintaining and extending the same historic faith. H. A. B.

## ACROSS THE BORDER

## Liberal Triumphs

The Liberal cup of rejoicing should be more than full. The Dominion by-elections brought large gains to the government, while the two provincial elections just held leave little else to be desired. Three weeks ago the Conservative party in Nova Scotia was almost annihilated, only four members being returned to the legislature. May 11 Quebec wheeled into line, when a Liberal majority of thirty took the place of a minority of twenty. Such verdicts are unprecedented in Canada. The Dominion Government and six of the provincial legislatures are now of the same political complexion, and with British Columbia captured the Liberal triumph will be complete from Atlantic to Pacific.

## Mgr. Merry del Val

The widespread interest in the coming of the papal ablegate, Mgr. Merry del Val, has largely subsided, and outside of Roman Catholic circles little notice is taken of his presence. Protestant and Catholic alike are pleased with his dignified and courteous demeanor, but at the same time are declaring by their votes that the Manitoba school settlement is final. Mgr. del Val, no doubt, must see that though cordially welcomed there is yet no disposition to brook any papal or foreign dictation in school affairs.

## Diamond Jubilee

Canada will join with England in the observance of the diamond jubilee of Victoria's reign. The annual denominational gatherings are arranging for a jubilee session, and already preparations are being made for a general observance of the occasion. Various schemes have been mooted for a lasting commemoration of the year, and the one likely to be attempted is the Victorian Order of Nurses. Lady Aberdeen is the originator, and the order, if practicable, will be a great boon, placing trained nurses in all the municipalities of the Dominion.

## The Prohibition Cause

The temperance agitation goes on. The Ontario legislature, as hinted in a former letter, has further amended the license law by the adoption of several stringent and restrictive clauses. Nova Scotia since that time has practically prohibited the retail of intoxicating liquors, and Manitoba, through the legislature, has reaffirmed her allegiance to prohibition principles. Now all eyes are turned to the Dominion plebiscite, and so alarming is the situation to the liquor men that a strong deputation waited on Premier Laurier May 13, and urged that the question of direct taxation for loss of revenue be also submitted to the electors.

## Sunday Cars in Toronto

The vote on this question was taken May 15, and this time the electors decided in favor of cars by a majority of over 500. The result is a surprise all round. Great meetings were held by both parties, the final one of the opponents packing Morley Music Hall with an audience of nearly 6,000 persons. It is now in order to inquire into the reasons of this unexpected result, and some causes that have contributed to the change will not be hard to find. It was the first vote under the city manhood franchise act, and the promise of an extra day's work each week no doubt greatly influenced hundreds of the unemployed. Toronto can no longer be quoted as a city without Sunday cars. J. P. G.

## The Home

## IN MAY

Grief was my master yesternight;  
Tomorrow I may grieve again;  
But now along the windy plain  
The clouds have taken flight.

The sowers in the furrows go;  
The lusty river brimmeth on;  
The curtains from the hills are gone;  
The leaves are out; and lo,

The silvery distance of the day,  
The light horizons, and between  
The glory of the perfect green,  
The tumult of the May.

The roads far off are towered with dust;  
The cherry-blooms are swept and thinned;  
In yonder swaying elms the wind  
Is charging gust on gust.

But here there is no stir at all;  
The ministers of sun and shadow  
Hoard all the perfumes of the meadow  
Behind a grassy wall.

An infant rivulet wind-free  
Adown the guarded hollow sets,  
Over whose brink the violets  
Are nodding peacefully.

From pool to pool it prattles by;  
The flashing swallows dip and pass  
Above the tufted marsh grass,  
And here at rest am I.

I care not for the old distress,  
Nor if tomorrow bid me moan;  
Today is mine and I have known  
An hour of blessedness.

—Archibald Lampman.

In a company of a dozen men and women, recently gathered by chance in a hotel parlor, there was only one who had not crossed the ocean, yet he had seen more of America than all of the others put together, and he was not one whit behind them in general intelligence and culture. Two or three had the contemptuous tone in talking of America which is often affected by European travelers, and which grates upon the ears of a true home-lover. The European trip is valuable in the complete rest and change which it gives to the overworked and nervously tired, and in its educative influence through comparison between our new land and the older countries with a great past behind them. But when its effect is to teach people to despise their home, then it has defeated its own end. At this season of the year, when half the world seems to be going abroad, it is well to remember that there are some things worth seeing on this side of the water.

Treatment of woman is generally supposed to mark the difference between the gentleman and the boor, but the severest test of courtesy and character comes with a terrible emergency. A fire, a shipwreck, a railroad accident are sure to reveal innate selfishness or to prove capacity for unhesitating sacrifice. Stories told by the survivors of the Paris fire, concerning the shameful and cowardly conduct of several men in fashionable circles, who kicked and maltreated women in the most brutal manner, make us almost despair of the ennobling power of long social training. The well-known Parisian, who was seen slashing right and left with a stick at ladies standing in his way, finds an effective contrast in the noble magnanimity of the unfortunate Duchesse d'Alencon, who remained at her table in order to allow her visitors to escape

first. According to all accounts the men who showed the greatest heroism belonged to the humble classes. The praise of Paris for unselfish bravery is now being given to the workmen of the neighborhood and to the personal attendants of the victims.

There was a suggestive sight at the last communion service in a certain metropolitan church when a gray-haired man, apparently upwards of sixty years old, stood among those who were admitted to membership on confession of faith. He knelt on receiving the rite of baptism, and those sitting near observed traces of unusual emotion on the man's face. When the candidates to be received by letter came forward he was joined by his wife, and one could not help conjecturing whether this act of consecration on his part was the fruit of her prayers. Or had some common household sorrow brought them thus together? And at how many other altars, that Sunday morning, were similar scenes being enacted? We like to think that a wife's beautiful life, no less than her prayers, is a powerful magnet in all such cases. The multitudes of women who suffer on account of spiritual estrangement from their husbands will be comforted by Harriet Prescott Spofford's latest book, *An Inheritance*. There is something more than an artistic literary touch in the way Dr. Donner's spiritual perceptions are awakened. The whole experience is a fresh illustration of the truth that if Christ be lifted up in an individual life he will draw others unto him.

## SENSITIVENESS ALIAS SELFISHNESS

BY ALICE HAMILTON RICH

How often we hear the expression, "I am so sensitive," when, if the truth were told, it would be, "I am so selfish." By sensitiveness is usually meant more than usual refinement. This may be true if we substitute refinement of selfishness, or inordinate self-consciousness. More often it is the woman, still oftener the young girl, who prides herself on her sensitiveness. If it is the little child, the foolish mother speaks of this quality as something of which to be proud, and because of which her child at home, in school, in society ought to receive special consideration. This is either given or not given as teacher or friends see fit. If it is given the child grows more selfish. Friends still politely call it sensitiveness as years are added to the young life. If mothers could but realize what obstacles to success and happiness they are themselves placing before their children, they would help their children to be sensible and unselfish, the two qualities which will, if planted early and closely to the sensitive plant, choke out the weed, for it is a weed.

While selfishness is at the root of sensitiveness, self-consciousness is often the immediate cause. The one who most fully forgets self is least likely to see reasons to be sensitive. It is really an inordinate appreciation of self which makes one live in the look-out tower and invite the shafts of the enemy and bare his bosom to the smiter. If a woman busies herself in home, church or philanthropic work, if a man, when not occupied with business duties, interests himself in his own children and becomes absorbed in some recreative study, there will be little time to give thought to unpleasant criticisms, still less for the imaginary slights of neighbors and friends. The

real gentleman and lady are unconscious of self, and hence perfectly at ease. The true man and woman are unselfishly desirous to be helpful to others. Not that they may receive their own with usury, but because the heart of the giver is overflowing with a wealth of blessed helpfulness which must find objects and places for its expression and overflow.

The so-called sensitive woman unites with the church, either taking upon herself the duties of membership for the first time or coming from a sister church. Usually such an one is pleased with the immediate welcome accorded to her. In a general way she is invited to the meetings of the church. Very soon some members of the various women's societies ask her to join them. Perhaps she comes once or twice and is cordially welcomed. Only a few of the busy workers find time to call upon her. She is sensitive, thinks she is not properly looked after, ceases to put herself in the way of the working women, making no place for herself in the church work, remains at home and is soon really and truly forgotten.

Whose fault is it? No doubt partially that of the older members, but more truly her own. She was given an opportunity to become acquainted with her sisters in the church and to make herself a power, if not an aggressive element, in church work. But, as she says, she was too sensitive to push herself where she was not wanted. Most likely her sensitiveness was pure selfishness and an exaggerated estimate of her own value. She was wanted. There was a place waiting for her, as for any one who earnestly seeks after it, but busy women have no time to run after those who will not meet them half way. The woman who is so sensitive she needs coaxing is too sensitive for any use. She may as well step aside into her small corner to brood at her own sweet will over fancied slights, while the women who put themselves into the working circle widen and broaden their influence as the circle grows larger and larger, until the influence which they exert is truly marvelous.

One often hears women say, "I cannot become an officer in a society or a prominent member of a committee I am so sensitive about what others say of me."

Which is the more important, the needed work or the possible criticism of the worker? Is it sensitiveness or a selfish putting of one's own ease and comfort paramount to the good which needs to be done? If in the judgment of wise women one is suited for a special work, why not accept the work, do one's best, and take no anxious thought of what "they say?" Very likely mistakes will be made, criticisms be given, but why should you and I keep ourselves apart from the workers lest we be so unfortunate as to make mistakes or be misunderstood? After all, each one of us as individuals is of little consequence save to ourselves and immediate friends, and doubtless less is said of us in our egotism think.

I would not give the impression that I do not appreciate natural timidity and that sweetness and gentleness which are most beautiful in woman, that I do not believe in a refined sensitiveness, which is like the delicate coloring in spring blossoms. A ruthless gathering of these flowers by rude hands would be a symbol of the rough carelessness of some men and women in their contact with these frail blossoms of

humanity. It is not of such I am writing. Not all sensitive natures are selfish. Moreover, there is a sensitiveness to the good, a sensitive shrinking from evil and a sensitive spiritual insight which cannot be overestimated. One's nature cannot be too closely in touch with the thoughts of God as expressed in the natural world or unexpressed, but nevertheless understood by those who are sensitively alive to the forces of the spiritual world. Let us care less for what others think or say of us, be less self-conscious and more sensitive to divine influences, more ready to be used in God's way, not our way, in the service of humanity.

#### BICYCLE PHILOSOPHY

BY HELEN AINSLIE SMITH

No sermon out of church ever did a certain person more good than her first bicycle lesson, taken figuratively.

"It won't do, ma'am, to think you know anything about it when you don't. Now, you don't know the first thing. The sooner you realize that and leave it all to me the better. There! You must get on this way. No, I didn't say that way. You'll have to pay strict attention to what I do say or you'll only hurt yourself and break your machine."

How truly spoken! Of course the only intelligent thing for a learner to do is quietly to listen to all the different directions that must be applied at once and altogether for the mount. Just as soon as that very simple act of pupilage was performed the mount was mastered.

"That's wonderful, ma'am. Why, I'll be four days sometimes getting ladies to leave off trying to have their own way and just do what I tell them."

Heaven ha' mercy! Are not most of us wasting our time and that of our teachers by the same stubborn density to the day of our death?

"You must mount yourself to a good, comfortable seat in your saddle. Can't ride well if you are uncomfortable. Must have a firm, solid seat, too; got to feel as if you belonged there, sort of as if you'd never want to get off and couldn't very easily be shook off. Don't start till you have a good, easy seat, from which you can straighten your backbone and square your shoulders as if you knew you were all right. That's where you get your power, that's how to get your poise and keep your balance."

"Does the man know what great law of life he is laying down to me?" wondered the humbled pupil. "Have not I been sitting on the ragged edge of endeavor all my life until this morning? I believe I have."

"Now pedal," continued the instructor. "Sit right up to get the good of it and pedal for all you are worth, but slowly to begin with. Pedal right on! Just remember that you must keep the pedals going as long as you're riding. Beginners forget that. They see a stone, or a rise of ground, or a rut, or some one coming, and they stop pedaling to think what to do, but you must just keep on and pick out your safest course as you go."

It seemed to the pupil that this was one of the most profound utterances she had ever heard and that all the mistakes of her life had come from an instinct to stop pedaling at sight of a stone in the road. But the greatest lesson was yet to come.

"Now, guide yourself. You'll have to do it sooner or later, and you'd better begin at once. Steering is nice work. The great points are to know where you want to go and to keep your hands easy on the handle bars—unless you're going up hill. Then pull hard."

The contrariness of human nature seems to impel all novices to put their greatest effort where it is least needed. The bicycle learner will grasp the handle bars for dear life and forget to pedal.

"Never saw a beginner yet who didn't try to hold herself on by the handles, as if the machine had no seat and she fancied that she was a professional acrobat. The handles are only to guide the wheel, not necessary even for that when you learn how to do without them, yet there you are, ma'am, clutching your handles like grim death, straining the muscles of your arms, all doubled over, too, and twitching the machine every which way. Take hold hard and you can't help from running into a barn, but keep sitting up, maintaining your balance, steering with easy hands, and you can often find and follow a hair line of smoothness through a rough road."

"Young man, you are my Socrates," commented the pupil to herself. "What good intentions gone wrong have I to lament from doubling over the handle bars with a death-like grip. How often have good plans miscarried because the hands which should have guided lightly closed heavily and twitched things every which way, wasting the strength on the steering that should have been used in pedaling. How many?"

"When you've got your seat, your pedaling, your poise and a light hand on the handles, there's just one thing more before you're ready to learn to ride."

"Only to learn!"

"Yes, ma'am, just ready really to begin to do whatever you want to on the machine. That one thing is where to look. Even scorchers have to keep their heads up enough to look ahead. But lady and gentlemen riders always want to sit up straight and easily and look about them. You must not keep your eyes on the ground immediately in front. As sure as you do, just so sure you'll go over, unless you're an expert. Then you can do 'most anything, for the fun of it."

"But one must see where one is going."

"You see all the better if you don't look too hard. It's one of the beauties of bicycling that you must have your head up, seeing your road while you are looking forward, seeing the country, taking everything in—including the fresh air. You can turn this way and that, from side to side, but you can't afford to look back when you're beginning, and never much any way. You can't afford to be afraid, either. You can shoot ahead, you can slip through a small space, and you can always get off and stand still in a tight place, but you've got to take in the situation and keep cool. You see, ma'am, first it's all a matter of learning how in a few details, keeping your balance, guiding yourself quickly and easily, and pedaling right along, fast or slowly, till you want to get off. That's a detail again, but you'll break your neck if you don't know just how and do it lightly."

The teacher "dismounted" the pupil. The face she saw as she thanked him made her wonder if, after all, the philosophy were not his, and he merely happened to be

applying it in a "bicycle academy" at the time for practical purposes.

#### DOG'S-TOOTH VIOLET

Of all the glad surprises of the spring—  
Each year renewed, yet each year new again—  
None sends a quicker thrill through every vein  
Than the first vision of thy loveliness,  
O, lily of the mead, stray child of June!  
Dear runaway, thy sisters will come soon;  
Meanwhile I take thee to my heart. Confess  
Thy pranks. Why didst thou steal the violet's name?  
Why stain thy pale green robe? Didst thou surmise  
Feigned name or motley cloak could e'er disguise  
Thy beauty? Lily art thou just the same.  
Yet little heart have I thy masque to blame;  
I love thee; thou art here: let that suffice.

—Emily Shaw Forman.

#### THE PASSING OF THE OLD-TIME DARKY

BY EDNAH P. CLARKE

The "Juggernaut of Progress" is fast crushing beneath its uncompromising wheels the old-time Southern Negro. They are dying out, those darkies of the old régime, born and brought up in slavery, bound in heart as well as body to the master who owned them, feeling themselves identified in love and loyalty with the family interests and the family pride. The new generation, with liberty of franchise and a sensible public school education, in spite of the absence of the close intercourse with and the refining influence of the white race, which were possible in former times, may in time work out its own salvation. The possibilities of the future for the Negro are yet unknown; he has made many strides forward in these thirty years, but many phases of the transition stage are so unpleasant one turns to any representative of the *vieille noblesse* with interest and delight. Fortunately, some record of them, written with tender and discriminating touch, is being preserved in literature; but one needs to come in contact with the genuine article in order to realize fully the loving devotion, the dignity of servitude, the real delicacy of feeling and of manner hidden under the dusky skin and grizzled hair of the former slave.

The first time I visited my mother's home in Virginia, my grandmother's coachman—then a man over eighty, who lived in the county poorhouse—walked ten miles to catch a glimpse of "Miss Fanny's gran'chile," and presented me with a basket of chinquapins he had scoured the woods to find, telling me, with tears in his eyes, that he had nothing else to give me as a "commemoration" of him. And the prettiest compliment I ever received was from an old servant who announced my arrival to a friend: "Dey's a young lady down stairs to see you, Miss Louise. I disremember her name, but she's one of de Lawd's people."

Of course the old Negroes are at times exasperatingly inconsequential. A friend of mine, seeking a genuine "plantation" player of the banjo, consulted one of the wrinkled "aunties," who in quilted hoods and gay plaid shawls, with splint baskets containing "yarba" and a few "aigs" to sell, crouch all day outside the market-house in Washington.

"Lor' honey!" said the woman addressed, "I knows de berry man you wants. He can pick de banjo, pat jubba, clack de bones, ebry sorter music you ebber heared."

"That's what I want," said my friend. "Where can I find him?"

"He's de berry man," went on the old woman, "dey nebber wus such a nigger fo' music."

"Well, tell me his address," insisted the questioner, opening her note-book.

"Lor' honey!" was the response, "he's daid."

And, again, they are despairingly indefinite. I penetrated recently into the kitchen of a Baltimore cousin to learn from the ancient sibyl presiding over its mysteries the recipe for a certain delectable pudding. Mary, highly flattered and beaming with smiles, laid down her dishcloth and began the directions: "I teks some milk"—

"How much milk, Mary?"

"O, jes' as I happens to have, Miss Anne, sometimes mo', sometimes less. An' I teks some cawn starch!"

"How much corn starch, Mary?"

"O, I uses my judgment, Miss Anne, I uses my judgment."

It is needless to say that, "judgment" not being a measure obtainable at the tinner's, Mary's pudding is still unachieved. But logic and accuracy are matters of accident. I can hire many a modern cook who can pore over Miss Parloa and weigh and measure and reason, but the nameless deliciousness that issues from Mary's hands is as impossible for her to attain as is the devotion to the family interests and identity with the family joys and sorrows that fills the heart of my cousin's servant.

Another friend of mine is the happy possessor of a real Virginia "mammy," who measures scarcely five feet, even with the added inches of her gorgeous Madras handkerchief, and whose face is as deeply lined and as glistening brown as an old Chinese bronze. To see her surrounded by the dimpled blonde babies, hushing their sorrows and cultivating their manners, is a picture not soon to be forgotten.

She has no use for the modern darky, with his arrogance and impudence, and says, tossing her turbanned head very high: "Ise allus got on wid de white folks. My ole missess she sez tol' me, 'Matilda, be honorable and justifiable an' stan' on yo' indignity.' De trouble wid dis brack trash is dey ain't got no indignity to stan' on."

Perhaps another old mammy summed up the pretension and unrest of the present generation most conclusively when she said: "De matter wid dese free-born niggers is deys so momentary."

#### THE "PUTTERING" WOMAN

A capital pen portrait of this unhappy individual, by Frederick Stanley Root, recently appeared in *Good Housekeeping*. The truthfulness of the sketch and its moral will at once be recognized in the extract which we quote:

To "putter," which is essentially the derivative from "potter," is a word hard to define and easy to understand. It means to busy one's self about trifles and to work to little purpose. It means a vast expenditure of nervous energy on matters that might be lightly dismissed or relegated to others, and the consequent failure to gain "power through repose," or culture through the elevation and concentration of the life. And one of the saddest sights in the world is to see a woman occupied strenuously with innumerable and self-imposed household nothings!

I do not of course refer to "the trivial round, the common task" of duties inseparable from household management, the rearing and training of children, the economics of the commissariat and the like. Women of capacity discharge such duties

with promptitude and thoroughness and still find leisure for church and social obligations, for the writing and reading of books, for healthful recreation. I mean rather by "puttering" the over-emphasis which is put upon trifles of little or no importance, trifles that may as well be left to servants, the exaggeration of household details, the gradual contraction of a woman's life to such pettiness of environment as will ultimately dwarf the higher powers and faculties. And this baneful tendency is not confined to any particular class of women. It is not a question of poverty or wealth whether a woman shall become a mere household "putterer." It is a question of intelligence, of will power, of management, of innate capacity. Not infrequently, as pastor of a church, I have found that the women in my congregation who read the best books, lend a helping hand to philanthropy, respond to appeals for workers and keep abreast with their husbands in knowledge of current and weighty topics are those having but one servant and from two to three children.

The "puttering" woman may possess excellent qualities of mind and heart, but they are in danger of being swallowed up in the sea of the infinitesimal. She comes down to breakfast forecasting muddy coffee; she goes to bed at night anxiously debating whether the raspberry jam was stored away on the second or third shelf of the pantry. Now it is worry as to what shall be done with an accumulating mass of daily papers, which the ragman will jump at the chance of calling for regularly once a week. Now it is bad quarter of an hour because she decided to let Jack go to school without his reefer. Now there is a crease of irritation in the white forehead if the servants are five minutes late in putting on the dinner, and the habit of exaggerated concern is so fixed that if her husband fails to arrive promptly from the office he must surely be mangled by a cable car or overcome by apoplexy.

The "puttering" woman is never able to get away from herself. In the maelstrom of the self-centered she cares less and less for social enjoyment and recreation, for books and reading, because her whole mind is taken up with determining whether the family ark of a trunk shall go up garret or remain in the back entry, or a hundred trifles of equal moment. Poor soul! Her originally fine nature may be warped or twisted by this failing until the good housewife grows unbearably petulant and rasping.

There is a family likeness in all portraits of the "puttering" woman. Her type is one of the most unvarying in all creation. But the encouragement of the situation is that the present athletic, out-of-door life for girls is building up a race of young women who, when married, will begin their careers with a reserve fund of strength, energy, buoyancy and accumulated power to which their mothers were strangers. And the mothers themselves who "putter" may win back much that has been lost of larger interest in larger worlds by resolutely building a new physical life on the modern scientific basis of physical culture.

#### A NICE DISCRIMINATION

Three-year-old Richard snuggles down in his nurse's arms for a five-minutes' rock every evening after being undressed, while she sings to him his favorite hymn:

Blest be the tie that binds.

About Christmas time the little fellow received from a young cousin of his, who is in Rome this winter, the gift of a Roman necktie or scarf. After wearing it about his neck for a time he cheerfully complied with the suggestion that he should take it up stairs and put it away to keep it nicely until he should be a bigger boy. On the way, however, it floated off from the little shoulders and fell to the floor. When his attention was called to the fact that his new tie seemed neglected there, the baby answered, with a manner of lofty indifference, "Well, Jenzie, that isn't the tie that binds!"

#### Closet and Altar

*Humility teaches us the necessity of prayer, fervor gives it flight and endurance, trust provides it with an immovable foundation.*

Two things are urgently required of us modern Christians—to see Jesus truly and to show him just as we see him. Try to get a fresh sight of Jesus, to behold him "with open face." Then what you have seen show with absolute sincerity, not hiding your light for fear of men who are religious but not Christian. Clear vision, heroic, uncalculating sincerity, how scarce in these times of time-serving! And what power goes with them!—A. B. Bruce.

So search we, Lord, not for some rare  
Far visions of thy face;  
In present loves and joys and toils  
Let us thy presence trace;  
In brave contentions for the right,  
Forgivenesses of wrong,  
The fears that hope, the tears that smile,  
Weak lives by faith made strong.

—Denis Wortman.

Only let us love God and then nature will compass us about like a cloud of divine witnesses, and all influences from the earth and things on the earth will be the ministers of God to do us good. The breezes will whisper our souls into peace and purity, and delight in beautiful scenery will pass into sympathy with that indwelling, though unseen, Spirit of whose presence beauty is everywhere the manifestation—faint, indeed, because earthly. Then not only will the stars shed upon us light, but from on high they will rain down thoughts to make us noble. God dwells in all things, and, felt in a man's heart, he is then to be felt in everything else. Only let there be God within us and then everything outside us will become a godlike help.—Euthanasia.

To live, to live, is life's great joy—to feel  
The living God within—to look abroad,  
And, in the beauty that all things reveal,  
Still meet the living God.

—Robert Leighton.

Father of all, graciously look upon us as a family now seeking to behold thy face. As the morning light is thine, so the blessing of the whole day must come from thee. Guide us with thine eye, we bumble pray thee, and give thine angels charge concerning us, lest at any time we dash our foot against a stone. Above all, grant unto us large gifts of the Holy Spirit. We do not pray for bread alone, but for the bread of life that cometh down from heaven. For one another and for our absent friends we would fervently pray. Bless the old and the young, and with the sick and the fainting be thou very gentle. Watch over those who are full of care and speak comfortably to those to whom wearisome days and nights are appointed. Sanctify our successes, and may our failures teach us that it is not in man to direct his way. Go with the child to school and with the man to business, and may those who stay at home feel themselves under the constant care of God. The Lord undertake for every one of us according to our heart's necessity and multiply unto us his grace, so that beyond all our want there may be an overflow of divine love. Amen.

## Mothers in Council

### CHILDREN'S SERMONS

In my childhood I lived in the country and regularly attended church with my parents at a small town three miles distant. No matter what was the weather Old Tom was hitched to the wagon or pung at nine o'clock in the morning and the five members of our family made their way toward that old, white-washed shrine where my Presbyterian grandfather had ministered for upwards of half a century. Two long sermons followed, with intermission between for Sunday school and luncheon. We usually reached home at about four o'clock.

When my parents removed from this neighborhood I was ten years old, but I have to confess that of some 500 sermons which I must have heard not one sentence remains in my memory. I remember well the arrangement of the church, faces which I saw there, the vestibule where we ate our lunch, and, best of all, dear old Jemima and Nancy Henderson, maiden ladies, who often gave us children caraway cookies when we visited their pump to quench the thirst provoked by our dry lunch. I believe, however, that a subtle, helpful influence came to me from these sermons, although at the time I was inattentive and forgetful. When I became a minister I resolved that in my preaching I would never ignore the children of my congregation. This thought has led me to the practice of giving them a talk, five to eight minutes in length, just before the hymn which precedes the sermon. Here is a recent one which will serve as an example:

"In Charlestown, Mass., is an old United States navy yard where they used to build war ships and mend those which had been injured. At one side of this navy yard are rows of great black cannons and piles of round cannon balls. Near the cannon is a piece of ground as large as our churchyard, covered with anchors taken from old vessels. Most of you know that an anchor is a large piece of iron with a double hook at one end and a ring and cross-bar at the other, which is fastened to a chain and let down from the ship to the bottom of the ocean. The anchor hooks into the ground and holds the ship, so that neither wind nor wave can move it. Every ship has an anchor. No captain would dare to sail without one. I remember of traveling on the ocean once three days and three nights, and of waking the last morning to find that our ship had stopped. I looked out through my little round window and saw, a mile beyond the sparkling water, a beautiful country, whose hills were covered with pine forests. When I had dressed and come on deck, I learned that the ship had cast anchor and was waiting for the tide to cover the bar at the mouth of the St. John's River, up which we were to sail. An anchor is not used all the time, of course, for ships are made to sail and anchors are made to keep ships from going. But it is used whenever the ship loses its way in the fog or darkness, or when wind or tide bears it toward a dangerous place.

"Now each of us is somewhat like a ship, for we are sailing on the sea of eternity toward the heavenly haven, and many a storm lies between us and the home port. But that we may be prepared in time of danger God has given to each of us the hope of heaven, 'which hope we have as an anchor of the soul both sure and steadfast.' That is, whenever we are uncertain which way to go, we can just let down this anchor of the soul, and stop where we are until the mist or darkness has rolled away. And when disappointments drive us back on our course, or temptations hurry us on toward shipwreck, we can use this anchor which Jesus has given to hold us in the right place until the danger is past. My dear little friends, when you lose your way, or when sin drives you toward danger, remember your soul's anchor, cast it, and trust God that it will hold you safe until the eternal sunshine

lights up once again the way to that heavenly haven, where the anchor of hope will be needed no more, because there your voyage will end."

Another Sunday I showed the children a dragon-fly, walking-stick and spider, each specimen being mounted on a large white card. I stated numerous facts concerning their powers of locomotion, strength, dexterity, sight, hearing and instincts, making it quite evident that they were, in many respects, our physical superiors. Then I asked why God cares for us more than for his creatures when many of them can go where we cannot, can travel faster, see, hear and smell better, are stronger and larger, build perfectly without rule or compass and know without studying what we get with great labor from books? It was then easy to show them that man with his superior mental powers and a heart susceptible to the love of Jesus is above animals and just below angels, and that the only way to please God is to strive with all our might every day to be wise and good.

Each New Testament parable is the nucleus for a good sermon for children. Many doctrinal texts, if rightly presented, will interest the youngest child as much as any piece of narrative. I took the promise, "Them that honor me I will honor," and put it on the blackboard. In response to my questions the children gave me the simple analysis as fast as I could record it. The fables of Aesop and La Fontaine also furnish useful material. Their teaching is often identical with that of some familiar Scripture, e. g., The One-Eyed Deer and "Let him that standeth take heed lest he fall." The Thief and His Mother goes helpfully with "Train up a child in the way he should go," etc.

The preparation of a children's sermon requires as much care as the ordinary sermon or even more, for boys and girls are more critical than adults. It is a help to have them come forward to the front pews. I always ask this when I illustrate my talk with objects.

H. N. P.

### A MISTAKEN MOTHER

"Why don't you let Helen do that sewing?" I said to my wearied friend, who was nodding over a bit of mending. "Surely she knows how to mend a plain garment like that."

"She never has learned to sew," was the reply. "She is always busy with her books, and I hate to worry her. She will have a hard enough time by and by. I mean to make her life as easy as I can while she is with me."

It was so with the dish-washing, the bed-making, the cooking. "Helen doesn't like to do this, that or the other. She is out with her friends. She is reading. She is tired. I don't like to make a drudge of her. I don't wish her hands to look like mine." These were some of the sayings of the mistaken mother as apologies for the fact that Helen never helped in household affairs though there was no servant. Poor Helen! I pitied her from my heart. She was learning algebra and geometry, French and Latin, but was deprived of the sweet lessons in loving help, self-denial, womanliness and thoughtfulness that only a mother can give in the school of home. Helen was listless, idle, thoughtless, except in school, dependent upon others for the service that every woman should know how to perform.

What of Helen's future home and the husband whose life she would largely make or mar? What of the possible children whose teacher and trainer she must be? The untrained girl finds endless difficulties before her when she is at last separated from the mother who has waited on her from babyhood. She has no skill, no dexterity, no pleasure in duties for which she is utterly unprepared. The smallest service seems irksome.

A slender income seems a great misfortune. She envies the ease of the rich, who can buy the service of trained helpers. She is deprived of the joy of development, of self-mastery, of power in a domain which especially belongs to her.

I know a home in which from their earliest years the girls and boys are taught to work through play. Bringing in wood for mamma is turned into a game. Washing the dishes is the foundation for a story. Baking day sees little cooks with little kneading boards and little pans and tiny cakes and loaves for dolls and baby tea parties. The mother is a child with her children, a girl with her young girls, a comrade with her boys, but always life is a merry school with an unselfish thought for the responsible life in the great grown-up world.

M. F. B.

### CHAT ABOUT WOMEN

To the short list of women who have received the degree of Doctor of Laws has been added the name of Lady Aberdeen. She is the first woman in Canada who has been thus honored.

The recent death of Mrs. Sarah Richards of Milton, N. Y., at the age of eighty-six leaves only two widows of soldiers of the American Revolution on the Government pension rolls.

Harriet Beecher Stowe's children protest against a bronze statue of their mother. Her son, Rev. C. E. Stowe, suggests a scholarship at Hampton, Fisk or Tuskegee, as a more fitting memorial.

The Baroness Bertha von Bulow has been warmly welcomed by the kindergartners in America. She comes to this country in the interests of the free kindergarten work and has been addressing, in English, meetings of the New York Kindergarten Association.

It is a sign of the times that *Harper's Bazaar* has established, as a regular feature, a department called Club Women and Club Work. Almost every newspaper one picks up bears witness to the enormous growth of women's organizations and the wide and varied range of their activities.

A Paris paper reports that the Countess Castellane *née* Anna Gould has decided to give, in memory of her mother, \$200,000 for a building to be devoted to various charitable purposes. If her benevolent impulse is carried out entertainments like the Charity Bazaar would no longer need to be held in a temporary structure, and the repetition of the recent horrible tragedy in Paris would be prevented.

Georgia women have succeeded in making their room one of the most artistic and attractive in the Woman's Building at the Tennessee Exposition. A studio scheme was decided upon, and the decorations and furnishings and general arrangements were in the care of Mrs. J. Wells Champney, who has drawn upon her knowledge of unique and beautiful effects in the celebrated studios of Paris and New York.

Dr. S. W. Abbott, secretary of the Massachusetts Board of Health, considers it a significant fact that a uniform reduction in the rate of women's death from consumption began five years ago—about the time when women began to ride the bicycle extensively. Another physician, who was an enthusiastic advocate of bicycle riding for growing girls and women when the exercise first became popular, says that now his opinion is the same with one qualification—moderation.

A Boston girl, Miss Harriet A. Boyd, is winning praise in Greece for her courage, skill and executive ability in caring for the wounded soldiers at Volo. She is a graduate of Smith College of the class of '92 and has for the past year been studying at the American Archaeological School at Athens. On the day after the outbreak of hostilities Miss Boyd offered her services as nurse and was gratefully accepted by the queen. The same evening she left for the front and has bravely remained at her post amid dangers and difficulties and constant panics.

## The Conversation Corner

THE place of honor is given this week to a little boy's letter about a remarkable dog:

ANDOVER, MASS.

Dear Mr. Martin: When my mother came from Vermont on the car, the conductor told her to watch for a dog at Wentworth, N. H., who would take the mail. I wrote to the postmaster to find out about him. This is his answer: "The dog that you speak of is still here. He gets the mail sometimes, but not so often as he used to. Every day when the whistle blew the dog would start from the village and go to the station by the time the mail was thrown from the car. The dog never made any mistake about the train. He would only start when the mail train whistled. The dog is about four years old. He is part mastiff and part St. Bernard."

ALLAN MCC.

This letter is interesting, as showing not only the intelligence of the dog, but the intelligence and inquisitiveness of the boy, who wanted to know all about it, and by his perseverance (and the courtesy of the New Hampshire postmaster) succeeded. That boy has the genuine Corner spirit; if he ever comes to Boston I hope he will call on me. Better yet, if he is a bicyclist, as such energetic boys are apt to be, let him take a spin some day to my home—then he could see the Cabinet, Kitty Clover and all!

Dear Mr. Martin: I found the "Blackberry Girl" in Town's Third Reader. I was much interested in "A white old hen with yellow legs," and papa cut it out and put it in his scrap-book. As I have no bicycle I cannot take a spin on it as you ask me to do. I should like to see Kitty Clover. My kitty's name is Alicia. Some day you may see a tall man walk into your office with a parcel in his hand for Mr. Martin. The parcel is my picture.

FANNIE B.

That parcel would be acceptable, of course, but why not accompany the tall man? Many of my letters "about these days" have something to say about the season—O happy children, that have time and opportunity to be out in the fields and woods, with the flowers and birds and brooks, breathing in health from the open air and learning something at every step!

WOODBURY, CT.

Dear Mr. Martin: . . . O! I am so glad the spring days have come, and soon summer will be here. It is strange I like to have summer come, when I feel so restless when it really comes. The kitten that I had died last fall, and I felt very badly.

KATHARINE F.

Do any of our old children recall a piece in one of the old readers describing a boy—or a girl—who found something to rejoice in as every new season came around?

WATERBURY, CT.

Dear Mr. Martin: I thank you for making me a Cornerer. I went to see the fire horses one day. It was very interesting to see them come out. The robins have come.

MARJORIE S.

NEWTON, MASS.

Dear Mr. Martin: I am interested in the Conversation Corner and would like very much to join. Does it cost anything to join the Corner? [No, but you would better ask "General Washington" to call and get your certificate.] I am nine years old and have two sisters and one brother. I go to church and Sunday school and day school and like them very much. The other day I saw four crows and three robins, so spring has come.

ROBERT C.

Dear Mr. Martin: Although I have read the "Conversation Corner" more or less since its happy inauguration, I have never joined its interesting circle. I don't know as you will let me in now, although I have no fear on the score of age—you let in some pretty old boys sometimes, and I'm not so very old yet. Some time ago there was an inquiry in the Corner about the new set of Japanese stamps. I have received from a friend in Japan several sets uncancelled, and from my letters have several other sets of the cancelled. I will send any Cornerer the former

for 20 cents per set, and the latter for 15 cents, Scott's catalogue price being 30 cents for each set. He could send U. S. two-cent stamps.

This is from a missionary, now in this country. If you accept his kind offer, you may send letter through me, placing on it one of the stamps last referred to.

WOBBURN, MASS.

Dear Mr. Martin: I was much interested last summer in your account of your trip. I am pretty sure that I could tell the names of the places you visited, for I spend my summers on a farm which I guess is not far from them. Last summer a party of us took a trip "from the great valley below" to the place where the cars "actually ran into and under the mountain above." We took our lunch, and it was fine fun to see the trains go in and out of the tunnel. If when you had left the train you had changed your direction towards the south you wouldn't have gone many miles before you would have come to the town where "D. F." lived when he was a boy about my size. I think I know where your old home is. Do you remember Mr. S. who owned that famous big ox? We seem to be interested in lots of things together.

SHERWIN H.

I guess I do remember that big ox, although it must have been over forty years ago since he made himself famous! I called last summer on Mr. S., now over eighty years old, and he told me how much the ox weighed—I think it was 4,500 pounds, but it is a good while since I was on a cattle show committee for judging "fat oxen," and I may be wrong. Curiously enough, when I was in New Jersey the other day another old boy spoke to me about that ox, and said that a bushel of shelled corn could be placed on his back without its rolling off—that sounds like a big story, but I suppose it is true!

As to our Despotic Foreman, this letter increases the mystery hanging about him! He has always represented to me that he was a native of Maine, and the grandson—perhaps the great-grandson—of a famous minister in that State. And now this boy, who seems to know what he is talking about, makes him hail from my part of Massachusetts—what if it should turn out that we played together in our boyhood! The world-wide reputation Mr. D. F. has received through the Corner is shown by a letter he showed me from a missionary in southern India, asking his advice as to the size and cost of a small press with which he could print a small paper for the children in the Tamil language, the mission school boys helping to do the work. Of course our foreman sent full information, and I shall hope to hear sometime of the success of the scheme. If necessary, I think I should be willing to spare D. F. to go to India to oversee such good work!

By curious coincidence one of the letters taken from the Corner Drawer for use this week was written by another missionary in that same part of India, and I copy a few things that will interest the Cornerers.

My Dear Mr. Martin: Is there room for me in your Corner? I write this in the "itineracy tent," while off on a preaching tour. A delightful lot of letters came into camp this evening just as I was setting up my stereopticon for the evening's preaching. . . . A good friend of my boyhood supplies me with the *Youth's Companion* and the *Congregationalist*, and I have often stolen into your Corner like the "mouse in the wall," and enjoyed myself. If you are soon to issue a stamp act—stamp list I mean—please put down my name as an exchanger. I have a pretty fair lot for a beginner. I have sent off several lots of stamps and am always glad to do so, though if people ask for complete sets of Indian stamps, uncancelled, I have to tell them that the set of twelve, from one-half anna to one rupee, costs

me about \$1.25, and ask them to send that amount.

. . . I left home, ninety-five miles away, at 5:30 in the morning, and got here at 4:30 the next morning, having ridden seven miles extra to take breakfast with missionary friends at Pasulamai. Of this distance only twenty miles was by rail, four being by bullock bandy, twelve afoot, the rest on my sturdy five-year old, thirty-two pound bicycle. It was made by the Buckingham & Adams Co. in Birmingham [Ct.?] and I have given it the patriotic name of *John Adams*. I always ask his pardon when in the dark I run over a stone or plunge into a hollow in the road. Twice in my trip across Europe with it I made ninety-two miles a day, with a heavy knapsack and with camera and tripod on the handle bars. When "John Adams" wears out, as I sadly note that he is doing, I hope to get a tandem of the same make—if I can! I read your "Five Dogs" sermon in the Home Department, and am thinking of turning it into a Tamil tract. Would you like a copy?

Of course! Would it not be funny if D. F.'s press should set that "dog-sermon" barking in a heathen tongue to children in the heart of India? That would reconcile us surely! Here we have had, by entire accident, three missionary letters in one Corner—not let the genial editor of the *Day-spring* think we are competing with that pleasant periodical!

*Mr. Martin*

## CORNER SOAP-BOOK

Another Railroad Dog. Allan's letter in the adjoining Corner reminds me of the story of a Railroad Dog in *McClure's Magazine* for April which the boys would better read. He belonged to an engineer in the Rocky Mountains where everything, including stories, seems to be on a very large scale. His master belonged to a locomotive used for the superintendent's special train, which had no regular schedule. But whenever that engine's bell or whistle was heard, "Napoleon" galloped down to the station, jumped into the cab and waited, with his head leaning out the window, for the engineer to receive his train order. Sometimes one conductor, sometimes another, ran with this train, but Napoleon was never deceived by a signal given by another man, even though he had put on the conductor's hat and coat. But when the proper conductor appeared and threw up his hand the dog pulled in his head, took his seat at the left hand of the engineer and whined impatiently until the bell was rung and the engine started. At one time his master went up the mountain with another engine on some special trip, and Napoleon did not miss him for some time. Then, although he found his engine at the round-house, he was not satisfied and slept with one ear open. At midnight he heard and recognized his master's peculiar "too-toots," although on a strange engine, and beat against the door until he was let out. He rushed off in time to welcome his master as he pulled into the yard.

A Child Without Teeth. A Rhode Island lady has written me about her interest in reminiscences of her former home at Brattleboro, Vt. Here is one, which I have had in the Scrap-book envelope for a long time. It was given me by a gentleman, into whose home in that beautiful village came several years ago a child in the condition mentioned above. Opposite lived the dentist, whose little girl, four years old, came over to see the child. Closely looking at him a moment she rushed home, saying, "O, papa, they have got a new little baby over at Mr. Blank's, and it hasn't got a tooth in its mouth, and you must go right over and put some in just as quick as you can!" The account does not state what the dentist did, only that the baby has now a mouth full of teeth, and is professor in a Western college.

*L. N. M.*

## The Sunday School

LESSON FOR JUNE 6 Jas. 3: 1-18  
SINS OF THE TONGUE  
BY REV. A. E. DUNNING, D. D.

The epistle of James continues along the lines we pointed out last week. In this chapter he emphasizes these counsels concerning private and public speech:

1. Avoid dogmatism. "Be not many teachers," he says [v. 1]. That is, let not each one set up a school for himself and insist on imposing his opinions on others. We may be sure that the author of this letter was not making general observations, but was addressing certain persons or classes, and that what he wrote was what they then needed to heed for their guidance and the peace of the churches. This supports my former suggestion that James was writing to Jewish Christians in the cities where Paul had preached, who did not believe Paul's teaching was safe. They followed in his path, preaching "Except ye be circumcised after the custom of Moses, ye cannot be saved." To the same people that apostle wrote with all the emphasis he could use, "I Paul say unto you that, if ye receive circumcision, Christ will profit you nothing."

A dogma has come to mean a statement forced on men by assumed authority rather than commanded by argument. So the creeds of churches are often called dogmas, as also are conflicting interpretations of the same creed. Dogmatism is commanding other persons in the name of God to believe what you believe. The more positively we assert dogmas, James would say, the heavier our condemnation if we are mistaken. The churches need more learners, and fewer teachers who contradict one another. Dogmatism makes many sects, sometimes half a dozen in one little town, each sure of the point on which it differs from others—that its form of church government or its mode of baptism or its peculiar name or its order of worship was commanded by Christ for all believers. Worse still is it when teachers in the same denomination warn the people against one another, instead of declaring the truth they hold in common. This part of the letter of James might appropriately have been addressed to some Congregational ministers in the year of our Lord 1897.

2. Control your thoughts by controlling your speech. Words as often arouse thoughts as thoughts call for words. Most writers find their minds stimulated by holding the pen in hand. Many, after they have begun to talk, are carried along to utter what they had not planned to say. Their thoughts run away with them. They have misunderstood their opponents. They grow hot by speaking. The address begun in kindness goes on to rash statements and ends in denunciation. James must have heard such speeches. He said, "Be swift to hear, slow to speak, slow to wrath."

A bit in a horse's mouth controls all his movements, but there must be a steady hand on the rein. A little rudder guides a great ship. If the steersman's impulse is a good one, the ship may bear blessings between continents; if it is bad, the ship may go to the bottom and carry with it lives and property. Horses and ships are easily started and may be guided by very small instruments. But the misuse of the little instruments means vast mischief. So speech is a little thing, but it sets going thoughts of power, not our own only, but of others, limitless in number. A forest fire set by a single match has burned thousands of homes. Be careful what you say, especially in religious and political controversies.

3. Treat men with the courtesy you show to God. I think James must have been in a religious meeting of divided minds. Some one, as requested by the moderator, had opened with prayer, and had told the Lord and Father

how they all honored and adored him. Then he had lashed with his tongue his brethren whose views he opposed. "Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be." From denouncing opinions it is easy to pass to condemnation of those who hold them, and to charge them with base motives and unworthy thoughts in order to lessen the influence of their teaching. Then the tongue becomes "a restless evil . . . full of deadly poison." Job's friends began by speaking highly of the service he had rendered to those in need; but gradually, as they saw he would not accept their views, they came to charge him with lying and oppressing the poor and every sort of iniquity, though they had not a particle of evidence to support their charges. Then Job turned on them and called them forgers of lies and bags of wind. No wonder that all the actors in that wonderful drama came to charge one another with darkening counsel by words without knowledge, and that little light came to them till the most righteous of them all finally laid that charge against himself.

4. Be wise peacemakers. There can be no real advance in knowledge of the truth, James would say, among Christians who are moved by jealousy and faction [v. 14]. Men who are influenced by such feelings may be able scholars. They may have learned a great deal about the Bible. But "this wisdom is not a wisdom that cometh down from above." Scholarship that helps men is first pure. No one can judge of its purity in others so well as in himself. When its source is right it is "peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." Here is a noble ideal for the Christian student, teacher and preacher. Just in proportion as each keeps it in mind in his work in the church, in the neighborhood and in the family, will the fruit of his life be "sown in peace for them that make peace."

THE CHURCH PRAYER MEETING  
Topic, May 30-June 5. Remembering the  
Days of Old. Deut. 32: 7-12; Ps. 103.  
God sustaining, correcting, promising.

[See prayer meeting editorial.]

James Stalker writes of Professor Drummond's intellectual position in the *Expositor* as follows: "Was Professor Drummond, however, an evolutionist? The term has several meanings, and in some of them it might with justice be applied to him. In the Ascent of Man he frequently makes use of language from which it might be inferred that he held the extreme views on the subject. But what he was really concerned with in that book was not evolution, but the presence of altruism as one of the factors on which evolution depends. He was in the attitude of saying to men of science, 'On your own ground I will show you that there is a spiritual side of nature which you have not been taking into account.' But from what I have heard him say in private my impression is that he never took evolution very seriously. He esteemed it because it kindled the imagination and had stimulated and directed research. He esteemed it most of all because it had immensely expanded our conceptions of the universe and satisfied the craving for the unity of knowledge. Physical theories of the universe were to him merely temporary points of view. Evolution happens to be the providential point of view for us, and, therefore, we ought to make the most of it, but it is not final and it is ridiculous to be fanatical either for or against it."

The church is not suffering today for lack of clergy, but it is suffering for want of what alone it ought to be willing to accept—the best.—*Bishop Potter.*



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## PROGRESS OF THE KINGDOM

## TO HELP REDEEM FRANCE

The fourteenth annual meeting of the American McAll Association was held at United Church, New Haven, May 12-14. On the first evening a stereopticon lecture on The Work in France was given by Rev. J. F. Loba, D. D. The meetings were presided over by Mrs. Charles H. Parkhurst. The address of welcome was by Mrs. Francis Wayland. A letter of salutation was read from Dr. Charles E. Greig, the director of the McAll Mission in Paris, the successor of Mr. McAll. Addresses were given on Our Pledge, by Mrs. H. A. Haines; and on The Grace of Giving, by Miss M. A. Jordan of Smith College. Other addresses were by Mrs. F. A. Noble, Mrs. E. B. Cobb, Miss Laura Maxwell and by Miss Annie B. Beard of Paris. Mrs. Isaac Miller spoke on The Influence of the Bible in the Work of the Mission. The address by Rev. C. H. Parkhurst, D. D., on The Universal Gospel was a powerful presentation of the necessity of missionary effort.

Speaking of the work in Paris Rev. W. M. Paden, D. D., said: "The France of today is a very different France from that of 1871." Rev. John Balcom Shaw, D. D., made an earnest plea in his address on The Place of the McAll Mission on Our Benevolent Schedule. A cablegram was read at one of the sessions from Secretary Soltan of the mission announcing that a deficit of \$15,000 had just been made up. The annual reports showed unusually large receipts.

The officers for the ensuing year are: President, Mrs. Charles H. Parkhurst; treasurer, Mrs. A. R. Perkins; corresponding secretary, Mrs. H. L. Wayland; recording secretary, Mrs. A. H. Fetterolf; and general secretary, Miss Caroline Remington. On the list of vice-presidents are such well-known names as Mrs. James A. Garfield, Mrs. J. V. Farwell, Mrs. A. F. Beard and Miss Anna L. Dawes. The convention of 1898 will meet in Boston.

## OUR OWN WORK

The *Missionary Herald* for June very properly emphasizes the fact that intelligent heathen, who have become familiar with the work of missions and the high character of missionaries, sometimes testify their confidence and good will by the most practical aid. For instance, very large contributions have been made toward the erection of a new missionary hospital at Madura by native traders, merchants and princes. So generous have they been that it is expected that the whole cost of the edifice, some \$12,000, will be met without calling for a dollar from missionary sources. The saving made possible by their generous gifts of course is important, but even more encouraging is the evidence thus supplied of their assurance of the good sense and Christian character of the missionaries.

News from Micronesia. The *Morning Star* has reached San Francisco with the annual mail. The news from the different stations is very encouraging. At Mejuro, in the Marshall Islands, 140 have been received into the church during the year and a great demand exists for copies of the Bible. At a neighboring station a teacher's house and a commodious church have been built, and Wojje and Meijj also report new buildings. Eleven have joined the church at Laki, seventy at Ebon, and thirty-one at Namerik. The church membership in these islands is now 2,058 and they contributed \$998.74 last year. Twenty-four teachers, of whom ten are ordained, were located. In the report from the Gilbert Islands lights and shadows alternate but an increase in gifts of over \$150 and in scholars of about 100 are encouragements. The new British commissioner at Tarawa at first proposed to divide the islands among the Protestants and Catholics, but Mr. Walkup prevented this. The commissioner also has put a stop to the native revels, which at first he was disposed to allow, and has caused the government to

repair the four church buildings and ordered all young people under seventeen into the schools.

In the Ruk Archipelago the station on the Island of Toloas has been moved from Anapau to Kutua. Here the people are very friendly and the chief renders valuable aid. The people are erecting a church and attendance at worship is large. At Kutua 128 pupils are under daily instruction. The *Morning Star* is undergoing repairs at San Francisco and is to be hereafter in charge of Capt. Isaiah Bray, so long in command of her formerly.

## THE WORLD AROUND

**A German Student Missionary Movement.** The success of the effort to enlist college students in missionary service after graduation is well known. American, English, French and Scandinavian student organizations for this purpose, although comparatively new, already have been conspicuously prosperous and useful. A similar movement among the students of the German universities is now announced, as the outcome of a conference at Halle in March, 1896. The committee then appointed has issued an appeal and a beginning has been made, which, although small thus far, is full of promise. *Der Deutsche Studentenbund für Mission*—The German Students' Missionary Union—is the title of the organization.

**Missionaries Still Needed in Japan.** The recent visit of Mr. J. R. Mott to Japan, in behalf of the World's Student Christian Federation, awakened large attention there and has been described extensively in different publications. We have been interested to note that Mr. Mott is strongly convinced that the work of the missionary in that country is by no means ended. His opinion is based in great degree, of course, upon the testimony of men whom he questioned. Although the judgment of a mere visitor, even if he have a special purpose and take special pains to inform himself, hardly can be as trustworthy upon some points as that of an old resident, nevertheless he is perhaps better able to judge impartially, and in this instance the concurrence of testimony was practically unanimous. It seems clear that the conviction which some have expressed of late that Japan no longer needs missionaries from outside is an error. But to believe this is not to undervalue the great value also of native missionaries, as fast as they can be trained.

**Favoritism Towards Mohammedanism.** In the *Church Missionary Intelligencer* for May Rev. W. G. Pope of Tunisia appeals for prayer in behalf of missionaries in Moslem lands. Not only are Mohammedans probably the most difficult unbelievers to be impressed by the gospel, but also a determined effort is being made just now by the French authorities to check and break up missionary work among them. All doors of opportunity are being closed and the evident purpose is to drive away the missionaries. One missionary in Tunisia already has been fined six times in the courts for having given away copies of the Scriptures in his own shop. Two lady missionaries also were just about to be tried when he wrote, for distributing copies in the streets. The French Government is, at least nominally, a Christian government. It would be indignant at being called anything else. But in Madagascar religious toleration is refused, the French officials appropriating for the Jesuits not only the churches but even the schools and hospitals of the Protestants, and in Tunis and Algeria Christianity itself is being crushed out, as far and as fast as possible, lest the susceptibilities of the Moslems be injured. Probably fear of the proclamation of a "holy war" throughout the world by the Turkish sultan is partly responsible for the state of things. That would indeed be a terrible occurrence in many lands. But it is not a sufficient excuse.

**Foreign Missionary Statistics.** The *Missionary Review of the World* has just issued its

annual schedule, including returns of 55 societies in the United States and Canada. The total income reported is \$5,693,020. There are 4,825 missionaries, including 1,396 ministers, 672 laymen, 1,392 married women and 1,335 single women. They are aided by 15,347 natives. There are 6,049 stations, 315,287 communicants, and 901,648 adherents, as well as 212,271 scholars. The Methodist Church reports the largest income, \$889,280; the Presbyterian the next largest, \$885,390; the American Board, \$743,105; the Baptist Missionary Union, \$632,950; the Episcopal Church, \$395,295; and the Methodist Church, South, \$240,800. These figures include work for Indians, Chinese and Japanese in this country, and apparently also work among Roman Catholics, Greeks, etc., in European lands, but not any work in distinctively Protestant Europe.

## Y. P. S. O. E.

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic June 6-12. The Tongue the Christian's Tool. Ex. 4: 1-17.*

This phrasing of the subject leads us to think of the tongue in a new light. We are to do something with it for Christ's sake. We are to ask how much of its constant activity redounds to the glory of God. That it is an instrument of the highest order we ought to realize more keenly than most of us do. That it may be degraded to ignoble uses is a fact that finds fearful illustration day by day. Most of us, perhaps, shrink from anything approaching profanity or from any intentional use of the tongue to pull down the truth and to harm other lives, but do we, on the other hand, value the opportunities it furnishes us with which to witness for Christ and to forward his interests?

The beauty about this tool is that it belongs to every Christian. Few have wealth or social position or leisure to devote to God, but here is a tool right at hand. We need, of course, to keep it in good condition, for a good workman always looks out for his tools. That means that idle talk, gossip, uncharitable remarks are not to be indulged in lest the brightness and edge be taken off. Following the analogy still further, there is suggested the desirability of putting the instrument in its proper place in the tool chest. A good workman knows how to make one tool supplement another. The tongue needs the assistance of other human gifts and endowments if it is to do its best work. The story is told of a man describing a shipwreck, who in winding up a vivid description of the vessel foundering in the surf said, "And despite our stentorian efforts through the speaking trumpet the boat went down." There are times and cases of need that demand something more than talk.

But, after all, the tongue can be a mighty instrument for God provided it is presented to God to be used by him. Paul speaks of yielding our instruments as servants of righteousness. Nobody but our heavenly Father can show us how most wisely to use our tongues. He can touch them with the coals from off the altar. Then a plain-spoken man becomes the trusted leader of the hosts of Israel. Then a lisping, stammering tongue becomes capable of moving oratory. Then the tongue of the everyday Christian—your tongue and mine—conveys hope and cheer to many a weary soul and becomes indeed a polished tool fit for the Master's use.

A permanent memorial in honor of the fifty years of service of the late Rev. Dr. S. B. Fairbank, of the Marathi Mission, has been determined upon. It is a well at Wadale, the community with which he was identified. It is thirty-two feet deep and will supply water for both drinking and irrigation. There is a certain special fitness in such a memorial of such a man.

## Literature

## BOOK REVIEWS

## THE GREAT MYCENEAN AGE

This work is timely. Quite apart from the political interest which now centers in Greece, archaeology never attracted so much public attention as just now. The publications of Dr. Schliemann and others have much increased the intelligent knowledge of the subject, and any work from the pen of an expert which is not too technical in terms is sure of its welcome. The volume before us is by Prof. J. L. Manatt of Brown University, and is based upon the earlier work, issued three years ago, by Dr. Christos Tsountas, who is director of excavations at Mycenæ. Dr. Tsountas was a pupil of Dr. Schliemann and of late has become an independent explorer and author, and his book was crowned by the French Society for the Promotion of Hellenic Studies. Dr. Manatt, also, is personally familiar with the territory described in the book and with the work done there, and, although he has based his chapters upon those of Dr. Tsountas to a considerable extent, he has improved the method and plan of the latter, and may be said to have practically rewritten the work, although his obligations to the earlier work are acknowledged frankly. Dr. Dörpfeld has furnished the introduction.

The volume describes the landmarks of the Mycenaean world, the city itself, which was also a fortress, the palace, the private house and domestic life, the tombs, the dress, the ornaments and weapons of the people, their religion, and some more general topics such as phases of their art, writing in their time and place and the problems of their chronology and race. An appendix deals with the Mycenaean Troy, the fortress of Gha, and other Minyan works at Lake Caopais and recent Mycenaean discoveries in Attica, Salamis and Ægina. The author has given his readers an accurate and most interesting study of the different aspects of his subject, and the book abounds in excellent and helpful illustrations. The chief differences between it and the work of Dr. Tsountas are due to the facts, first, that Dr. Tsountas wrote for a public having the main features of the Mycenaean world in its mind and the great Mycenaean centers near at hand, while the present work is for the world at large, and, secondly, that during the three years since the earlier work appeared great additions have been made to the discoveries and the consequent increase of knowledge relating to the subject.

A chapter on arms and war is one of those most improved by the use of additional information, and the chapter on the Mycenaean connection with Homer is chiefly Dr. Manatt's in substance as well as shape. Thus the reader has the advantage of the learning of both experts and is able in a considerable degree to compare their estimates of facts and their conclusions. Furthermore, in Dr. Dörpfeld's introduction additional light is thrown upon some doubtful points, such as the arrangement of graves, the existence of a lower town adjacent to the acropolis at Mycenæ, the formation of the roofs of Mycenaean houses, etc. Of course such a work appeals pre-eminently to archaeologists, yet it contains a great deal of material of general interest. It is issued substantially and handsomely. [Houghton, Mifflin & Co. \$6.00.]

## RELIGIOUS

We regret that we are not able to praise Edmond Stapfer's *Jesus Christ During His Ministry* [Charles Scribner's Sons. \$1.25] as unreservedly as we did the preceding volume in the series, which was entitled *Jesus Christ Before His Ministry*. This later volume reveals the same minute and painstaking examination of the gospels and presents many aspects of the public life of Jesus in a new and often a very attractive light. Its main contention, that Jesus came not to destroy but to fulfill the Jewish law, is well supported by the evidence adduced, and Renan's hypothesis that Jesus was the victim of a delusion concerning himself is mercilessly punctured. We find ourselves, however, entering interrogation points at passages where the French professor does not seem to prove his case, as when he undertakes to show that Jesus did not teach that the kingdom of heaven was present in his person, but that he was simply its herald, or as when he declares that Jesus shared the belief of his time that the world was speedily to come to an end. In fact, the author does not appear to have fairly thought out his own conception of Jesus, although we recognize the utmost loyalty to his person. Perhaps Dr. Stapfer's forthcoming book, the last of the series, which is to discuss the death and resurrection of Christ, will gather up some of the threads which the present volume leaves at loose ends.

A new edition, the second, of the *History of the English Bible* [A. S. Barnes & Co. \$2.00], by Dr. Blackford Condit, contains an additional chapter completing the history of the Old Testament religion and of the revealed Bible as a whole, the first edition having been brought out in 1881. The value of this history, inasmuch as it is a learned as well as a simple and practical work, is evident. We have made use of it in the past from time to time with high and growing appreciation of its serviceableness; and equally as a history, as a volume for reference, and for the large and permanent interest of its pages we heartily commend it.

The series of *Handbooks for Bible Classes and Private Students*, which Professor Marcus Dods and Dr. Alexander Whyte are editing, has received an addition in the form of a book on the *Foundation Truths of Scripture* [Charles Scribner's Sons. Imported. 45 cents], by Prof. J. Laidlaw. Setting forth the teaching of the Scripture on sin and salvation, it goes somewhat into detail in regard to the origin and uses, the extent and nature of sin, the Saviour's person and work and the nature and method of salvation, etc., being an endeavor to show that the main truths of Christian doctrine bearing on these topics rest directly on Scripture and are inter-connected vitally. Each chapter is followed by questions and answers, so that the book is adapted to be studied. It would do good service in classes of young converts.—From the same house comes *The Spirit of Power* [50 cents], by Dr. Thomas Adamson, of Glasgow. It deals helpfully with the work of the Holy Spirit and will prove stimulating and enlightening to Christian hearts.

The tenth volume of the Lutheran Commentary is *Annotations on the Epistles to Timothy, Titus, the Hebrews and Philemon* [Christian Literature Co. \$2.50], the portion on Philemon being supplied by Dr. E. T. Horn and the remainder by Prof.

E. J. Wolfe. The general character of the earlier volumes of this commentary has been preserved successfully by the editors of this one, and although the editors have not forgotten to treat their subjects from the Lutheran point of view still the denominational character of the work is hardly discernible. In the nature of the case a true commentary cannot be sectarian. It is a simple, clear, scholarly work even if, at times, it has a tendency toward superfluosity, but plain people will understand it and be helped by it.—The Modern Readers' Bible receives a new addition in the volume on *Jeremiah* [Macmillan Co. 50 cents], edited by Prof. R. G. Moulton. It is in the same vein as the editor's work upon other Old Testament books, and emphasizes the personality of the prophet himself, bringing out his character and work not merely as a prophet but as a poet. It is a creditable and profitable study of Jeremiah and his utterances and possesses exceptional interest in addition to its other value.

*Foretokens of Immortality* [F. H. Revell Co. 75 cents], by N. G. Hillis, contains three suggestive chapters, written with considerable ability, which are adapted to promote belief in immortality and a just appreciation of its relation to the present Christian life, and which indicates a just appreciation of the point of view of modern thinkers.—*Champions of Christianity* [Eaton & Mains. 60 cents], by Silas Farmer, contains a collection of names of eminent men in various departments of life—political, literary, scientific, artistic, etc.—who have uttered their belief in the Christian religion. A brief sketch of each is given, together with some words by him of a religious character. A number of portraits of men described are furnished, and the purpose of the book is to emphasize the fact that the testimony of such men is cumulative and conclusive.

*The Theater* [H. L. Hastings. 50 cents] is an essay by J. W. Leeds on the want of harmony between stage plays and the Christian profession. We respect the motive of the author and he has written temperately, but we believe that wholesale condemnation of the stage is as much a mistake as wholesale approval of it. There are actors who are Christian men and women and there are plays which are noble and uplifting, and the reverse is true. We believe theater-going should be indulged in, if at all, with careful discrimination, not merely because many plays are evil, but also because it is extremely easy to waste time and money in that manner. But the author's conclusion, which is decidedly adverse to the theater, we cannot accept without qualification. We readily indorse, however, his condemnation of stage performances at church entertainments.

*Christian Citizenship* [Funk & Wagnalls Co. 75 cents] is by Dr. Carlos Martyn. It is a readable treatise discussing in a vivacious fashion the citizenship of men and women and how to solve many social problems. We do not indorse the author's advocacy of woman's suffrage, and some of his other chapters seem to contain more in the way of description than in that of suggestion of remedies, but the book is unquestionably a helpful one in its tendencies and its definite propositions.—*Weapons of Temperance Warfare* [United Society of Christian Endeavor. 35 cents], by Belle M. Brain, contains plans and programs for

Young People's Societies, Sunday Schools, Temperance Unions, etc. It is a miscellaneous collection of material, the aim of which is commendable.

A new edition of the *Life of Uncle John Vassar, or The Fight of Faith* [American Tract Society. \$1.00], by Rev. Dr. T. E. Vassar, which we noticed when it first appeared, is issued. The preface is by Dr. A. A. Bonar and the introduction by the late Dr. A. J. Gordon. Uncle John Vassar was a widely-known and effective evangelist and this book is a graphic account of his zealous and fruitful career. It will do good. —A new map issued by the Bible Study Publishing Company meets the usual requirements for the study of the Acts and the Epistles, and in some respects gives special information. It is based on the maps in Professor Ramsay's *Saint Paul the Traveler*, and gives the results of his personal explorations in Asia Minor. The distinction between political and tribal names is clearly indicated. This is a feature of much value. The Roman empire is shown in its proper political divisions. The three successive journeys of Paul are plainly marked. This is the best wall map which we have seen. It is furnished, mounted on cloth, for two dollars, postpaid.

#### STORIES

*In Prisoners of Conscience* [Century Co. \$1.50] Mrs. Barr has given her readers one of the saddest stories which she ever has written. It is almost depressing. It describes the narrow and gloomy life of the Shetlanders and other north of Scotland people, and the strained and cramped religious beliefs in which they used to grow up. The severity of their faith doubtless has been somewhat modified ere this, and the very severity frequently developed a strength of character much to be admired in its own way. Mrs. Barr's purpose evidently is to emphasize the greater truthfulness and value of gentler and sweeter views of God and his relation to man. And her task is both important and well performed, if the reading of her book could be confined to the people described therein. Other readers will find it a skillful and striking psychological study as well as a powerful narrative of peasant life, but mournful to an extreme degree. —*Hilda Streford* [Dodd, Mead & Co. \$1.25] is by Beatrice Harraden. It is a California story of disappointment in respect to fortune and love. It is strong in character drawing and is a vivid, although somewhat depressing, narrative. It may be founded on fact and it illustrates a certain degree of literary ability. It is not a great novel in any sense, but it holds attention successfully.

*The Mutable Many* [F. A. Stokes Co. \$1.50], by Robert Barr, is another English novel in which the world of mechanics and the world of art touch and to some extent blend. It is strong in the reproduction of character, interesting in the development of the plot and one of the more enjoyable and satisfactory among recent novels. —*Miss Archer Archer* [Houghton, Mifflin & Co. \$1.25], by Clara Louise Burnham, is exceptionally charming. Southern and New England types of character are skillfully contrasted. There is incident enough to keep the action of the story brisk and the whole atmosphere of the book is bright, breezy and wholesome. In every way it is a graceful, vigorous and delightful story.

*A Fiancé on Trial* [Merriam Co. \$1.25],

by F. T. Buck, describes the anxieties and severities of an engagement without genuine love. The story is very well told and considerable skill is expended in maneuvering the characters, who are drawn with commendable vividness. The villain is somewhat needlessly villainous, but the story as a whole is a pleasant one. —*His Fortunate Grace* [D. Appleton & Co. \$1.00] is by Gertrude Atherton. The characters are New York and English people of extreme fashion, mostly snobs, and the folly and even wickedness of a certain type of international marriage, the exchanging of money for a title, is emphasized healthily. There is some good description in the book, and, although it is light work, it points a wholesome and impressive moral.

Messrs. Charles Scribner's Sons are issuing in uniform binding the stories of Harold Frederic. *The Lawton Girl, In the Sixties, Seth's Brother's Wife* and *In the Valley* [Each \$1.50] are sent us. They are too familiar to most of our readers to need comment, and their popularity will be enlarged by their republication in this tasteful and convenient form. —The author of *A Marital Liability* [J. B. Lippincott Co. 75 cents] is Elizabeth P. Train. She has imagined a very unusual social situation and has based upon it a really powerful and most engrossing little story. The possibilities of human baseness on the one hand and of self-sacrifice on the other are pictured with almost startling clearness. The improbability of the fundamental supposition of the book is disguised so cleverly that it hardly suggests itself. The story will find many readers.

The motive of the author of *Scarlet or White* [Authors' Publishing Association. \$1.00], Dr. Willis Mills, is to be approved warmly. It is to point out that impurity in a man ought to be condemned as severely as in a woman, and that society should accept the practicability of reform and seek to aid it as cordially in the case of a so-called fall from virtue as in any other. The literary quality of the story is not up to the level of its moral earnestness and excellence. But it ought to do good. —*Will Thou Have This Woman?* [J. B. Lippincott Co. \$1.50], by J. McLaran Cobban, is an average story of English country life, with enough incident and movement to maintain interest and enough vividness in the portrayal of character to supply distinctness and individuality. It is readable and pleasant, although not in any way remarkable.

—*A Pinchbeck Goddess* [D. Appleton & Co. 50 cents] is by Mrs. J. M. Fleming, apparently a sister of Rudyard Kipling, and is a story of English life at a fashionable East Indian resort. The reckless improbability of the plot is managed as skillfully as possible, and the story possesses decided interest as a sketch of a certain kind of social life not wholly to be commended, but interesting when described.

#### EDUCATIONAL

Mr. C. I. Brownson has revised, enlarged and in part rewritten Dr. William Smith's *Smaller History of Greece* [Harper & Bros. \$1.00]. Recent discoveries have gone far to correct some former beliefs, and still further to enlarge the range of modern knowledge of ancient subjects, and even Dr. Smith's history, acknowledged to be almost, if not actually, unequalled in its way from its first appearance, could not have maintained its large degree of public favor much longer without being thus revised and improved. Mr. Brownson has done his work

in an admirable manner, and the volume will be appreciated by all concerned. —*The First Principles of Natural Philosophy* [Ginn & Co. \$1.10] is by Prof. A. L. Dolbear, Ph. D. Its special purpose is to attract the attention of students from the physics of mechanism to the physics of molecules and to aid them to carry the organic conception gained by the study of the visible body to their ultimate particles. Simplification has been studied, and weights and measures commonly understood are used rather than the metrical system. The book has admirable practical qualities.

*Topics and References in American History* [C. W. Bardeen. \$1.00], by Dr. G. A. Williams, is a new edition of a useful book which must be a great help in mastering the important features of our country's history. Paragraphs containing search questions are introduced at intervals, the endeavor to answer which being expected and adapted to fix in mind the particulars previously covered. The book is only an outline and refers to other publications where details may be obtained. It will develop the habit of historical investigation and of referring to original sources, while it also affords a general fund of information on its subject.

*The First Reader* [Thompson, Brown & Co. 30 cents], by Louis P. Nash, includes extracts from *Æsop* and *Mother Goose*. It is for the youngest children who are learning to read. It is handsomely printed and illustrated. —*The High School Class Book of Drawing* and *the Normal Class Book of Drawing* [American Book Co. Each 50 cents], by Christine G. Sullivan, Ph. D., are two compact and well-arranged treatises for the use of students and are apparently admirably adapted to their purpose. —*Hawthorne's Twice Told Tales* [Maynard, Merrill & Co. 24 cents] is one of the English Classics Series, and is a prettily printed and compact little volume.

*An Experiment in Education* [Harper & Bros. \$1.25] is by Mary R. Alling-Aber. The experiment aimed, to use the author's own words, "to see if the child may not be introduced at once to the foundation of all learning . . . and at the same time be given a mastery of such elements of reading, writing and number as usually constitutes primary education." This certainly is a comprehensive and difficult aim, but it is pursued with zeal and good judgment and successfully accomplished. The process is described in the book, the theory of the author is unfolded at length, considerable practical suggestion appears about details in connection with the teaching of special subjects, and the volume is one of large interest and lasting value to educators.

Prof. J. S. Ames, Ph. D., is the author of *Theory of Physics* [Harper & Bros. \$1.50], which is a text-book intended for students who have had, at the best, only an elementary course of training in physics, and it is the fruit of experience as an instructor. It is in the main simply a summary of a course of lectures which the author has given in actual work. It is a substantial and handsome volume and is adapted to its purpose.

—*Experimental Physics* [Ginn & Co. \$1.10] is a small volume in much the same line by W. A. Stone. It seems to be adapted for actual beginners to a greater degree than Professor Ames's work and it is admirably arranged and otherwise suited for practical service.

## MISCELLANEOUS

*Athletic Sports* [Charles Scribner's Sons, \$1.50] is a new volume in the Out of Door Library. It contains the papers which many of our readers have seen already in *Scribner's Magazine* on The Physical Proportions of the Typical Man, and The Physical Characteristics of the Athlete by Dr. D. A. Sargent, and new papers on Golf, Lawn Tennis, Bicycling, Surf and Surf-bathing and Country Clubs and Hunt Clubs in America. It is a practical and entertaining work which, without exactly teaching any sports, throws abundant light on more than one, and among young people especially it is sure to be popular.—Another volume in the same library and drawn from the same sources is *Mountain Climbing* [Charles Scribner's Sons, \$1.50], the papers in which are supplied by E. L. Wilson, E. L. Weeks, A. F. Jacassi and other mountain climbers, and it describes genuine and arduous work in its line. This, too, will interest all who are fond of adventure and it is full of illustration. It also possesses some scientific value.

*Flowers of Field, Hill and Swamp* [Harper & Bros., \$2.50] is not a popularly written book, but is a treatise for botanists and plant lovers, describing flowering plants of the Atlantic seaboard as far south as Florida. Any one in the region covered by it who has a little knowledge of botany may make practical use of it in identifying the plants and flowers near his home. It is comprehensive, clearly expressed and in every way an excellent work.—Another book about plants is *The Plant World* [D. Appleton & Co., 60 cents], by Frank Vincent. It is a reading-book about botany, intended to interest the young in flowers and plants and to be used definitely as a reader. It will stimulate outdoor observation and is well adapted to its general purpose while containing a great deal of information. It is illustrated prettily.

## NOTES

— The Authors' Club of New York is accumulating a library of literary biography.

— A volume about his Wordsworth and Coleridge manuscripts has been prepared by Mr. T. Longman of the firm of Longman & Co., the original publishers of those poets.

— A bronze statue of the late Commodore Vanderbilt, who founded Vanderbilt University at Nashville, Tenn., is to be unveiled on May 27, the anniversary of his birth, in the Parthenon at the Centennial Exposition. Chauncey M. Depew will make the address.

— Messrs. Curtis & Cameron's "Copley Prints," reproducing Sargent's mural decorations at the Boston Public Library, have been so popular that they mean to continue the series by reproducing other decorations from the Boston Library and the Museum of Fine Arts, and also those of the new National Library at Washington.

— The new illustrated edition of Francis Parkman's histories, which Messrs. Little, Brown & Co. of this city are about to issue, is to contain twenty volumes, to have 120 photogravures of authentic portraits and contemporary prints, as well as original illustrations by Howard Pyle, Thulstrup, Frederic Remington, etc., and the edition will be limited.

— Mr. Rudyard Kipling, the poet and novelist, and Mr. H. D. Traill, the essayist, have just been admitted to the famous Athenaeum Club in London. This institution admits only nine new members a year at the most, and, although its fellowship is said to be anything but exhilarating, election to it is like receiving a patent of literary nobility.

For Books of the Week see page 774.

## PRESIDENT TUCKER ON DEMOCRACY

At Andover Theological Seminary this year the Stone lecturer was Pres. W. J. Tucker of Dartmouth College. His subject was The Ethical Value of Democracy.

The first lecture was on the Relation of Democracy to Liberty. Democracy, he said, means the rule of the people. The term is more than a political one. Like evolution, as a principle it is comprehensive. It has an ethical motive and end. The one who works in the interest of democracy must work as one of the whole. There is power in this method; he who serves shall serve as one of the people. He must act so as to say, "We are the people."

Two questions arise: (1) Is democracy maintaining its moral impulse in the further pursuit of liberty? (2) Is democracy growing selfish or unselfish in the possession of liberty? Democracy gained a standing in the first place by seeking religious liberty. The impulse was changed when political instead of religious liberty was sought. In the present phase of the subject an estimate of the ethical part is hard to form, and the issue grows more complicated when the question goes into the field of economics.

The movement at present is not unmoral. The demand for the living wage means that a man wants to work for his living. This humanizes the mind of society. It is a vital fault to regard labor wholly as a commodity. We must become accustomed to our humanized principles, especially to apply them to those in need before us. The other question is more to be thought of than discussed. The principle of liberty is ineradicable when once it gets into the blood. Underneath western Europe is democracy. Here it needs only light and air to change the face of eastern Europe.

The second lecture was on Democracy and Equality. Democracy is by nature socialistic. There has been a change to this from the individualistic. The language of democracy was first one of individualistic defiance; now it is the few working with the many rather than the few working on the many. Democracy and socialism do not entirely agree in their methods of gaining equality. Democracy protests against a leveling down. Socialism is regardless of personal liberty. In the matter of work, for example, there can be no greater injury to men than to restrict them. Work is the normal condition. Neither democracy nor socialism undertakes to do away with the inequalities of nature, race and personal conduct. It is not undemocratic to extend public service. Expediency is the deciding factor here. Public ownership is an education. It is not undemocratic to raise the lower classes at the evident expense of the upper. Mere drudgery should not be allowed. Fictitious wealth has a tremendous moral effect of inequality.

The third lecture was on The Effect of Industrialism upon the Ethical Quality of Democracy. Industrialism has added vastly to the value of the world. Much of this must be credited to science. Today men look to the schools rather than to the workshops for discoveries. Industrialism has made the dominant conception of the world, wherever it obtains, the one of utility. A safeguard to this is sought from the schools. Industrialism has advanced the line of the possible by marking out the line of the impossible. Men are set thinking toward things so that their power is estimated in them; yet materialism is not necessarily mercenary.

Industrialism has wrought a vast work in equalizing the conditions of society. Every invention seeks to reach the million. Industrialism has created the population which composes it. It has reversed the former call of more supply to the present one for more demand.

Religiously the child in industrialism is the child of secularism. Christian institutions are foreign to him. Politically the separation is almost as wide. Industrialism has made a

town of its own sort. Its type is that of separation. It has created a division, on which class distinction can be founded. The distinction of industrialism is the wage class, the bare man, without capital or tools. Industrialism has led to organizations in society. Democracy has often suffered in this because the organization tends to make the man impersonal. In this situation democracy has a greater demand than ever before on its ethical value.

The fourth lecture was on the Effect of Immigration on the Ethical Value of Democracy. Democracy has progressed by stages. No intermediate steps have been omitted. In the United States it has had a free field. A statistical comparison of the native whites in America with the colored and foreign population shows that the native white is in a minority of about 3,000,000.

We now know the causes of immigration, but we do not know how they will act. Some of these are religion, politics, military service and economic reasons. It is a question how to keep a nation vital. The city especially exhausts a population. The supply is for the most part drawn from the country, but the incoming immigrant is generally a vital person. Through the child of the immigrant the state has an opportunity to secure moral results. Immigrating peoples bring their own traditions of liberty. We have to take the spirit of madness out of this, but the blood of Christendom is in their veins. The Anglo-Saxons are not the only men capable of liberty. The dangers from immigration are: (1) over-concentration in cities; (2) economic greed; (3) political corruption.

The fifth lecture was on Democracy and Education. Education reaches back of liberty and equality. It creates fellowship of mind. Democracy wants the intelligent man. The State now considers it its right to have compulsory education. The question arises, Will the State leave education free, or will it make the teaching correspond to the views of the dominant party? Democracy, acting through State control, must be sensitive to the demands of culture for every person. It must keep the way open from the bottom to the top and also from the top to the bottom, for no one knows where the next scholars are coming from. Scholarship needs virility. Education gives a nobility to society which cannot easily be otherwise gained.

The last lecture was on Democracy and Religion. The present relation to one another of democracy and religion shows that there is a difficulty. The church does not seem to be most in evidence where it is most needed. Democracy and organized Christianity are not separate in principle, method, or interest. Democracy has no possibilities outside Christendom. Both are affected by the ideas of the age and both have their real concern with the same persons.

Democracy first demands of the church a habit of mind appropriate to the demand. It also demands the recognition of the power of conditions to affect the character of man. There are three ways of reaching men: (1) by rescue; (2) by fortifying the position; (3) by the arrest of forces leading to sin. All three are necessary.

Democracy also demands of religion that there be an advance in thought from charity to sympathy and, if need be, to justice. Not only should the church show pity toward the falling man, democracy has the right to demand and expect sympathy for the rising man. Religion has a word of protest for democracy against the secularization which it brings. Religion protests against its philosophy, which cannot satisfy. Religion, without abating any of its truths, stands before democracy as religion. It says, "Have faith in God. Belief is not enough. Democracy was born of faith. It must live in faith. Believe in immortality. No child of time ever wrought anything for human progress."

R. W. D.

## In and Around Boston

## A Splendid Collection at Leyden Church, Brookline

Ever since the new Congregational church at Brookline was formed last November, its sixty members have been looking forward to securing an edifice of their own as soon as possible. The Casino, where worship is now held, answers present purposes well, but the growth which is sure to come, as well as the larger usefulness of the body, demand the speedy erection of a stone chapel, capable of seating three or four hundred persons, and with modern appliances for Sunday school work. Such a desirable goal is brought much nearer by the large contribution last Sunday to a building fund. The pastor, Rev. H. G. Hale, preached a sermon on the place of sacrifice in the religious life. Then the people demonstrated their belief in this doctrine by immediately dropping pledges in the boxes that aggregated \$10,140. All of this sum comes from regular worshipers with this church. There were some gifts of considerable size but almost every person in the congregation, even the little children, had a share in the offering.

This collection demonstrates afresh how united and enthusiastic the Leyden people are for building up Congregationalism in that thriving suburb where the church is located. Steps will at once be taken to secure a desirable location. All the services last Sunday were pervaded with the note of joy and gratitude and the spiritual side of this important undertaking was kept prominently in sight.

## Congregational Club's May Festival

It was unprecedented for the announcement of the semi-annual ladies' night to contain no specifications with reference to speakers except the simple statement that there would be five-minute speeches from several members of the club. Ex-Secretary Cutler of the club, who had long experience in that important position, said when he received his announcement that, under these circumstances, only two motives could bring the brethren together—loyalty to the club or the innate curiosity of human nature. Perhaps both were operative last Monday night, for the assemblage at Tremont Temple fell, in no particular, short of the many brilliant preceding gatherings in point of numbers, enthusiasm and general satisfaction with the outcome.

It was distinctively a home affair, and the gathering, composed of six or seven hundred men and women, was of that substantial character that cheers the heart with reference to the virility and future usefulness of Boston Congregationalism. The long and prettily spread tables and the fair ladies and brave men who sat at them made a pleasing picture from the platform. While the prandial part of the supper was proceeding there was some fine organ and orchestral music, and the speaking was interspersed with the singing of several good old hymns by the congregation.

The speaking varied decidedly from the usual routine. Twelve members of the club, whom the president was gracious enough to characterize as good men and true, responded to as many toasts. Each was limited to five minutes, and most of them had cut their cloth so carefully that the gavel of the presiding officer had no terrors for them. When he did exercise it, however, in two or three cases, he did it with such graciousness that it hardly seemed an interruption. The men who spoke represented various vocations and points of contact with the busy world. The general theme was A Few Congregational Ideals, and each set forth in turn what he considered the particular thing to be aimed at in specific lines of human activity.

The success of the evening—and all present voted it to be a conspicuous one—was in a great measure owing to President Barton's skill in presiding. He had an inexhaustible

fund of pat stories, and he told them so irresistibly that the faces of his hearers began to relax every time he opened his mouth. His recital of the different ways in which three English ministers stated the fact that two beans and two beans make four beans would have done credit to Mark Twain himself. Yet the serious element was not lacking either in the words of Dr. Barton or his fellow-speakers on the platform, and the members dispersed feeling that they had been informed as well as entertained by coming together.

The list of toasts and of the men who responded to them follows: 1. The Ideal in the Use of Money, H. M. Moore, Esq. 2. The Ideal in Legislation, Hon. A. H. Wellman, Esq. 3. The Ideal in Law, M. F. Dickinson, Jr. 4. The Ideal Relation of Minister and Doctor, F. E. Bundy, M. D. 5. The Ideal in Printing, Mr. Frank Wood. 6. The Ideal Newspaper, Rev. H. A. Bridgman. 7. The Ideal in Authorship, Rev. E. G. Porter, D. D. 8. The Pleasures of the Poor, Rev. D. W. Waldron. 9. The Ideal Among Nations, Hon. Samuel C. Darling. 10. The Ideal in Preaching, Rev. Arthur Little, D. D. 11. The Ideal in Citizenship, W. S. Slocum. 12. The Ideal Home, John Herbert, Esq.

## A Gracious Charity

The Cambridgeport Rescue Home has been rechristened The Ingleside and is now located at Revere Heights. The unique feature about this branch of Christian work is that it cares for young women who are taken from places where they were in danger from pernicious influences, and others who have just stepped aside from the paths of virtue. They constitute a class which a diagnosis decides to be "hopeful cases." Mrs. Whittemore of the Door of Hope, New York, opened the recent dedicatory exercises, with services at Revere and at the First Baptist Church on Commonwealth Avenue. A reception was held in the afternoon and evening of May 4 at The Ingleside, presided over by Rev. R. B. Tobey, president of The Ingleside Corporation. Remarks were made by Dr. Chappell of the Gordon Training School, Mrs. Harriet T. Todd, State evangelist of the Massachusetts W. C. T. U., Mrs. E. Trask Hill and others. Mr. Charles H. Jones of the Commonwealth Shoe and Leather Co. is treasurer of the corporation.

## Journalism and Greece

What the Press Represents was set before the Ministers' Meeting last Monday by Mr. A. L. Blair of the *Boston Journal*. He pointed to the inventions which have brought the production of the modern newspaper to such a state of perfection. He described the way in which the Greeks probably learned of the fall of Troy, and the way in which the news would have been spread had James Gordon Bennett been managing a journal in Athens at that time. The critics of the press came in for a trenchant and picturesque description, and Mr. Blair closed by saying that, had he been managing a daily paper in Jerusalem at the time of the raising of Lazarus, modern thinkers would have had more material on which to base their researches into the unknown.

Ex-Pres. W. G. Ballantine of Oberlin, who spent last winter in Athens, then made a stirring plea for sympathy with the Greeks, saying that we have been witnessing in the last few weeks one of the saddest and most pathetic tragedies in history. The Greek nation had no need to fight for Crete so far as personal aggrandizement was concerned, but the Cretans were also Greek, and were bitterly oppressed, and the love of freedom in the Greek people would not allow them to quietly look on at the oppression of their brethren. Much of our news has come through England, which in all but name has been an ally of Turkey. The Greeks, officered by members

of a royal family forced upon them by their enemies, poorly armed and ill fed, had to contend with disciplined and well-equipped forces, led by German staff officers, representatives of the most scientific warmaking in the world. Greece was also forbidden by the English to attack Turkish towns with her fleet. Dr. Ballantine spoke in the highest terms of the character and courage of the Greek troops and the nation generally, and expressed a hope that our present Administration would show sympathy with them and cry "shame" upon their oppressors.

## Lay Colleges Graduate Their Classes

Last week witnessed the closing exercises at the Lay College in Revere. The examinations extended through two days, and the classes taught by Professors Phelps, Gray and Perkins and by President, Mrs. and Miss Bixby endured well the tests made as to the year's work. At the anniversary exercises at the college chapel on Wednesday addresses were made by Henry M. Moore and others. On the previous Sunday President Bixby preached the baccalaureate sermon. Seven men were graduated, most of whom have already found places of labor. Several go to rural New England towns.

The Gordon Missionary Training School on Clarendon Street, Boston, graduated 25 pupils, the largest number since the school was established. Rev. F. E. Chappell is still one of the leading spirits in the school, and the influence of Dr. A. J. Gordon, who founded it, continues to be felt in many ways.

The graduating exercises of the Berkeley Temple School of Applied Christianity began on Sunday with a baccalaureate address by Rev. Dr. C. A. Dickinson, and are continued through Thursday of this week.

## A Noted Foreigner

The Baroness von Bulow-Wendhausen, the distinguished German educator, is passing a few days in the city. She is arranging for the publication in this country of her memoirs of her aunt, the famous Baroness Marenholz, who discovered Froebel and made him intelligible to the world. She was also the author of *Reminiscences of Froebel* and of several books on child education. The kindergartens which she started in Germany and maintained by subscriptions are now supervised and carried on by this niece. Peculiar interest attaches to the Baroness von Bulow's visit, since Froebel looked to the United States to see the kindergarten prosper. "In the virgin soil of a new republic," he was wont to say, "the seed of a great thought would grow."

A large and enthusiastic audience of kindergartners and others greeted the baroness in Association Hall on Friday afternoon, where she spoke on School-gardens in Germany. These "gardens" are for children beyond the kindergarten age and are designed to go on side by side with the common schools. They furnish their pupils with opportunities for gardening, for caring for pets and for excursions into the country. Their aim is through influencing the child to love and care for plants and animals to develop in him a sense of duty and responsibility. During her stay in the city the baroness is receiving many social attentions.

Either they have long pastorates or early marriages in Tennessee. A Southern Presbyterian minister recently sent a marriage notice to the *Christian Observer* with the remark that he had married both the mother and the grandmother of the bride. Think of the growing love and cumulative influence of such a pastorate! They used to be common enough in New England, and we wish that the cultivation of contentment on the part of ministers and people might allow them to be common yet again.

## The Massachusetts State Association

Worcester, May 18-20

To the "Heart of the Commonwealth," the great inland city of the State, Worcester—with its more than 100,000 souls—the tribes of our churches went up from Massachusetts Bay and descended from the Berkshire Hills last week to hold their ninety-fifth annual meeting. In this throbbing center of heterogeneous manufactures, educational interests and church activities the fathers and brethren again felt the pulse of Congregationalism and were received gladly to their annual conclave by the members and pastors of the nearly twenty churches of our order in the city. Five times before has the State meeting occurred here, a larger number of times than in any other place save Boston.

Plymouth Church, as host, spoke a hearty welcome through its pastor, Rev. Dr. Archibald McCullagh, whose inspiring words and wish for a Pentecostal out-pouring gave a genuine impulse to the first session. The official send-off had already been effected by the word of the secretary, Dr. Hazen, and the moderator's chair had been filled by the choice of Deacon Thomas Todd. Rev. F. J. Marah was registrar and Rev. J. W. Flagg assistant registrar. Dr. Eldridge Mix assisted very acceptably throughout the meetings as leader of the singing.

## THE ANNUAL SERMON

To these words: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another," the preacher, Rev. C. E. Jefferson, quietly directed the attention of the large congregation which gathered the first evening. A brief review of the circumstances under which the utterance was made and of the lasting impression of the teachings of that sublime hour upon those present were introductory to a season of searching thought. The passion of the love-spirit in the apostles and in the early church was made the basis of a discriminating discourse upon the drift of the church to a certain extent away from the foundation principle, love, into the by-paths of form and belief. The distinction between the meaning of "church" and "congregation" was enlarged upon to illustrate the results of the two processes at work among Christians of uniting on the one hand and of merely gathering individuals on the other. The problem of Christ's followers today, said the preacher, is to blend the lives of Christians into brotherhoods, according to the lessons which were earliest taught, but which have been most often forgotten. Other work and study must still advance, but the world awaits this great movement which shall transform the congregation into a brotherhood and fulfill for the members of each church the Saviour's wish "that they may be one."

The theme and its development along the line of supplying a need which is often particularly indicated as existing among our churches was received generally as a fitting message to the churches throughout the State. After the sermon the communion was celebrated, and an offering of \$82 was made for the ministerial relief fund.

## TOPICS OF VITAL IMPORT

The general trend of most of the topics ran along the thought of increasing spirituality, as in the group: The Relation of the Pulpit, the Prayer Meeting and the Sunday School or Y. P. S. C. E. to the Spiritual Life of the Church. The speakers on these themes were Dr. W. H. Davis and Rev. W. W. Jordan and Dr. J. L. Hill. The first considered the conspicuous place of the pulpit. As such it has

been the engine and fuel-room of the church life and activities, and has exerted an influence in that life second to no other force. Consequently, as the medium of God's messages to his people, any substitution of other than spiritual guidance weakens its power and degrades its position. Character, sympathy, timeliness and spirituality are four qualities needed in the modern pulpit, if it would maintain its leadership. The speakers who followed emphasized the essential qualities which should be evident among individual church members of all ages and in their organizations.

The evening topic, The Church in Modern City Life, called forth two rousing addresses by Rev. C. P. Mills and Pres. M. E. Gates of Amherst. Treating of The Church and Secular Societies, the first speaker said: To Christianity as its originator must be accredited

dwell among men more strongly to view, and that he once lived and still lives is the great fact taught today. Never before was his moral supremacy more exalted, and people are longing for a knowledge of him more than we are aware. But to a living Christ they and we must turn, and a personal contact is open to those seeking him. The force of the Holy Spirit is within reach to equip those who grasp it for all the needs which the world feels.

## SABBATH KEEPING

From year to year the importance of activity in regard to Sunday observance is cherished faithfully by the brethren. Extensive consideration was planned for this year and the opening of the subject was a long report, which struck root in the Puritan Lord's Day and then reviewed the results of the work of the special committee of last year. In State

legislation no progress was recorded, on the contrary the changes of recent years tend toward relaxing strictness. But the accomplishments of the association's representatives encourage a hope in the special instances of decided victories which they have noted. Young People's C. E. Societies have rallied in force to save the Sabbath from baseball in Springfield and from open saloons in Worcester, while the Y. M. C. A., the W. C. T. U. and Protective Leagues have joined hands in the crusade. Law-breakers have been convicted, have appealed and finally have paid fines. Excursions on the Sabbath have been forbidden, stores open on Sunday have been closed, and chieftest of all, perhaps, a campaign of education, capable of great extension another year, has been started, which will have served its purpose if public sentiment is aroused to action through the organizations already existing.

Three strong pleas were made. Rev. E. M. Noyes set forth the Divine Authority for the Lord's Day, showing how Christ taught his disciples the Scriptural observance of the Sabbath, and that his example, reaffirming Old Testament commands, made them applicable for today. Dr. Reuben Thomas, in a forcible address, gave suggestions as to What Pastors, Churches and Sunday Schools Can Do to Promote Sunday Observance. He indicated some necessities of human nature that make Sabbath keeping imperative. This outward token of man's allegiance to God is also the sign of progress sure to be evident. The future of the Sabbath, said he, is dependent upon the attitude of the ministers. Rev. M. D. Kneeland then presented the work of the Sunday Protective League, reminding the association of the generous support the league had received from Congregationalism and that such an attitude was only just since the league owed its origin to Congregationalists.

The committee on labor organization rehearsed its efforts singly and in co-operation with other organizations in seeking to secure protection for workmen on Sunday, and told how different classes of employés had solicited the attention and help of the committee in securing one rest day in seven.

## RECORDS OF 1896-7

The report of Secretary Hazen called attention to the venerable age and large growth of the association, whose centennial seems now almost to be in sight; and then after such reference fittingly paid tribute at length to the late Dr. A. H. Quint, whose death occurred since the last meeting. The memory of his forty years' work in the body and its untold value to Congregationalism were recalled in appreciative remarks. The denomination has become stronger during the year



PLYMOUTH CHURCH, WORCESTER

ited the good found in any secular society, and for the sake of a comparison between it and the church he erected the latter, in the imagination of his hearers, upon the four great pillars which he conceived as its foundation. The divine origin of the church rises above the human structure of secular societies. The distinguished men of the past, as originators of these inferior organizations, must stand beside the living God. Then the spiritual aim and mission of the church contrasts with the merely humanitarian society. Again, the sympathies of a Christian body are universal toward all conditions, while the society is more or less restricted. The fourth pillar is its eternal duration. Every secular society is destined to an epitaph. Hence, although the church must include working human conditions, its base must be laid near human needs, and until its service be Christian societies will perform part of its work.

On the subject The Church and Spiritual Power President Gates spoke sound doctrine, beginning with the greater need in the churches of a knowledge of the historic Christ. Whatever of investigation and criticism there has been in the last forty years, he claimed, has only brought the Christ who

by the addition of six churches, making the total 593, with a membership of 111,223. The gain of members is 1,044. Additions numbered 6,432, of whom 3,382 were on confession. Benevolences amounted to \$658,551, and home expenses to \$1,587,443.

A microscopic view of the past year's church work was given by Rev. T. C. Welles in a detailed summary of answers received in reply to questions sent to all the churches. These interrogations had been submitted: What is the apparent spiritual condition of your church? What proportion of resident members attend the midweek meeting? Do many find Christ but express no desire to join the church? How make the Sunday school and C. E. Society a greater spiritual power in the church? In the almost unlimited range of responses much of thought and suggestion was compacted, which might be summed up as descriptive of a fairly satisfactory condition.

#### STATE HOME MISSIONS

An afternoon session was given to the State H. M. S., Dr. C. B. Rice, one of the vice-presidents, presiding. The statements of Secretary Coit and Treasurer Palmer showed total receipts last year of \$100,315, nearly \$50,000 less than last year. The great falling off is accounted for mainly by the receipt of fewer legacies. The national society is the better off by over \$97,000 on account of gifts from Massachusetts, about one-third of which went through the State society. The missionary work in Massachusetts has required \$58,782 and the administration of affairs \$5,279. Grants were made to 139 churches and missions, twenty-eight of which were "foreign." Besides two regular general missionaries thirteen special workers have directed the efforts among these nationalities: Armenians, Finns, Greeks, Italians, Norwegians, Swedes and French. In all 138 workers have cared for 9,007 families, among whom are 7,750 church members. Into the home missionary churches 801 new members have been received, 531 on confession.

Notwithstanding the financial support of the society has fallen off largely the past year, nearly as many churches have been aided by the same number of workers as during the previous year, and a much larger number of persons has been reached. Following the reports the topic What Should Be the Policy of the Association with Regard to Foreign Population? was generally discussed, Dr. W. E. Barton, President M. E. Gates, Dr. J. R. Thurston and others participating. Rev. Franklin Carter was re-elected president. Special attention was called later by Dr. A. E. Dunning to the valuable work of the Massachusetts Sunday School Association.

#### THE BOARD OF PASTORAL SUPPLY

This increasingly important agency, now having been in operation since 1894, reports a growth in business as large as conveniences made practicable. This period of its existence has provided an accumulation of experience and judgment, however, which, working under the shadow of strict confidence, bids fair to further increase the value and scope of its advantages and opportunities. During a full year past the board served 135 churches in regard to filling the pulpit, every one in answer to an official request for co-operation. It acted an important part in effecting fifty-six settlements and provided 101 opportunities for candidates to preach as such. The smaller churches constitute the largest proportion of those helped, but of churches with a membership of 300 and over twenty-three were served. The percentage of pastors who have resigned after settlements effected through the board is but a little over a third of those settled otherwise and who resigned during the same length of time. Total receipts last year were \$2,338, of which about \$1,400 were contributed by the churches. Enlarged contributions to the financial needs of such a work would make it possible greatly

to increase the breadth and efficiency of the service. The precise workings of the board as a medium between the seekers and sought was clearly described at length. That the work is of great usefulness to the churches is the conviction of those who know its operations.

#### SUNDAY IMPORTANT DOINGS

An open eye has been kept by the committee on gambling upon communities where pool selling and other forms of gambling have been carried on. Marked changes for the better have been recorded in western Massachusetts, and particularly in the cities of Worcester and Medford. A sharp lookout, vigorous opposition, enlightened public opinion and law respecting city officials have been the forces operating successfully in these places.

The report of the temperance committee also revealed some authoritative facts, which warmed the interest in the efforts for protection by organizations and individuals. The extensive work of distributing 20,000 publications of a religious character showed that the special committee for that purpose had been busy.

Ministerial relief had a hearing in the words of Rev. Dr. N. H. Whittlesey, the secretary of the movement. He urged practical comradeship among ministers, and showed what had been accomplished in twelve years. The fund now amounts to over \$100,000, which makes it possible to assist forty families, but not until it is greatly increased can a favorable comparison be sustained to relief given by some sister denominations to their veterans and needy families.

Amendments to the constitution are annually before the association, and this year one proposing to make every Congregational minister in the State a member of the State body, thus enlarging the proportion of clergymen to laymen, was responsible for hours of warm debate, after which the whole matter was indefinitely postponed. Resolutions deploring the failure of the ratification of the arbitration treaty were accompanied by an assurance addressed to friends of humanity in England and everywhere that the action of the Senate fails to express the real Christian judgment of the American people. Delegates were appointed to attend the convention of the National Anti-Saloon League in Columbus, O. The election of nominees for corporate membership in the American Board resulted in the choice of Rev. Messrs. Reuben Thomas, D. D., Brookline; F. B. Makepeace and H. P. Beach, Springfield; F. S. Hatch, Monson; and for laymen: Hon. A. H. Wellman, Malden; Dr. J. C. Berry, Worcester; and Messrs. J. C. Buttrick, Lowell; Edward Whitin, Whitingville. A contemplated change of the Week of Prayer from January to November was disapproved without discussion as a breaking away from a world-wide custom.

#### THE FINAL WORDS

The closing session was one of uncommon profit. Dr. A. H. Plumb gave a characteristic address on The Pentecostal Power of the Church Today. A more satisfying hour could not have closed the convention. Its thought was prophetic of the advent of those very conditions—brotherly love and right relations between men—for which a powerful plea was made in the opening sermon. There will be changes in manifestation of Pentecostal power, contended Dr. Plumb, due to modified conditions of modern times, but changed conditions will not alter eternal relations. The development of Christian love is advancing and will convince the world of Christ. It is in this quarter that the light is breaking forth, as is indicated by the leadings of the Spirit. Pentecostal Christianity has wrought the beneficial changes of the past. To disclaim that is to abandon the victories of the past and the conquering forces of the future.

Gratitude for the hospitality of the Worcester brethren was manifested by words and

acts. The inspiration to the local churches will be their recompense. The total number of delegates present was a little over 275, of whom about 110 were laymen. Only 178 churches were represented, leaving over 400 churches not heard from. The evening congregations were, as usual, the largest, but the general attendance as a rule was fair. The place of the next meeting is Greenfield.

H. H. S.

#### CHIPS FROM WORCESTER

To de-spiritualize a man is to demoralize him.—Dr. Thomas.

The vote of thanks to the press was deserved and appreciated. No names were mentioned.

The moderator's genial bearing lubricated the parliamentary machinery for easy running.

The foreigner is here, and he is here to be dealt with or he will deal with us.—Dr. W. E. Barton.

Ques.: "Is there such a thing as legal gambling?" Ans.: "Possibly it refers to church fairs!"

"I don't know," said an on-looker, "exactly what church they come from. But they're either orthodox or Baptists."

If such delicate points of order are to be kept at the fore, it may be difficult to secure a presiding officer next year.

As a rule the congregations were large and during business periods patient. Perhaps it was because no clock was in sight.

The moderator had little difficulty in keeping the members down to the prescribed limit of time during the general discussions.

It was suggested more than once that Children's Day have wider observance, and that the Sunday School Society reap some financial benefit from special collections.

Drift there certainly has been from historic, doctrinal landmarks, but towards a deeper, if unformulated, hunger for the truth and spirit of "the God-man."—Dr. W. H. Davis.

Young pastors must have gone home brimful of parliamentary rulings. But we hope the time which might be spent in practicing them is given over to reports of the sessions.

Dr. Hazen stimulated an anticipation for the second International Council by the announcement that it was practically settled that it would meet in Boston in the summer of 1899.

The congregation is nothing but a handful of sand. It must be baptized with fire before it has the compactness of a rock. A church, a brotherhood, is built on a rock.—Rev. C. E. Jefferson.

Not a few thanks are due to one clear-headed debater that the discussion of membership in the State body was finally wound up after hours of getting nowhere. It was reaching the point where delegates began to wonder who really were members at all.

Union Church, a close neighbor to Plymouth, kindly opened the doors of its new edifice for a brief organ recital one evening, and an admiring audience took pleasure in congratulating the new pastor on the splendid temple which his people had erected for Congregational worship.

The ease with which our Worcester friends entertained their guests will lead the association to a favorable consideration of another invitation later. Not during the first century of the body, however, since the city has already done more than her share, and since there are nearly enough invitations already extended to carry the meetings into the second century.

If the brother pastor or layman who in his haste to catch the train after the last session unwittingly took the hat of one of the local newspaper reporters will kindly communicate with the registrar of the association, Rev. F. J. Marsh, Congregational House, Boston, the latter will put his inquirer upon the track of a re-exchange, which will doubtless be considerably more satisfactory all round.

#### A CHOICE BIT FROM A LOCAL PAPER

Deacon Thomas Dodd, the moderator, was placed in a most trying position during the afternoon, and his rulings were remarkable considering the confusion on the floor. An inquiry from the chair always brought out a clear, concise statement. He won the admiration of the convention. Deacon Dodd is a member of the Trinitarian Congregational Church of Concord and a printer by occupation. He is a well-built man, with a heavy beard and a clean-cut, firm, intelligent face.

## News from the Churches

## Meetings to Come

BOSTON MINISTERS' MEETING holds no session May 31.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

ANDOVER THEOLOGICAL SEMINARY, Anniversary, June 6-10. Sunday, 10:30 A. M., sacrament of the Lord's Supper; 4 P. M., service to the Godhead. Monday, 7 P. M., Prof. Wm. D. D. Meridith, D. D., Tuesday, 10:30 A. M., examination of the Junior Class in New Testament Greek; 2 P. M., examination of the Middle Class in Biblical theology; 4 P. M., examination of the Senior Class in homiletics; 7:45 P. M., anniversary of the Society of Inquiry. Address by Rev. Charles Cuthbert Hall, D. D., Wednesday, 8:30 A. M., vocational service; 10:30 A. M., examination of the Junior Class in Hebrews; 2:30 P. M., examination of the Senior Class in church history; 11:15 A. M., examination of the Middle Class in theology; 2:30 P. M., meeting of the alumni; business; necrology; by Rev. C. C. Carpenter, secretary; discussion on The State of Religion in New England. Rev. Charles B. Rice, D. D., Rev. Carl S. Patterson, Rev. Dr. George F. W. Kettle, D. D., Dr. Barnard, D. D.; further discussion; 7:30 P. M., social gathering of the alumni and other friends of the seminary. Thursday, 10:45 A. M., anniversary addresses by members of the Graduating Class; 1 P. M., anniversary dinner.

HARTFORD THEOLOGICAL SEMINARY, 63d anniversary, May 30 to June 3.

WOMAN'S BOARD OF MISSIONS, Worcester County Branch, Boylston, June 3, 10 A. M.

THE ANNUAL MEETING of the Woman's Home Missionary Union will be held in the Congregational church, Saratoga, N. Y., Tuesday, June 1, at 2:30 P. M.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY.—The Seventy-first Anniversary will be held in Saratoga, N. Y., from Tuesday to Friday, June 1 to 3. A meeting of secretaries and superintendents will be held Monday afternoon, June 1. In the evening there will be an address by the president of the society, Maj. Gen. O. O. Howard, and the annual sermon by Rev. Frank T. Bayley of Denver, Col.

Wednesday, June 2, there will be addresses in behalf of the society's auxiliaries by Rev. Alexander McGregor of Rhode Island, Rev. William H. Moore of Connecticut, and Rev. T. O. Dyer, D. D., of Iowa. On the afternoon of the annual meeting of the Women's Department, Mrs. H. S. Caswell, secretary, presiding. Addresses by Mrs. R. B. Wright, The Day of Small Things; Rev. R. B. Wright, On the Frontier; Mrs. James B. Gregg, Woman in Colorado; Miss Marie Zoltak, With the Slovaks. In the afternoon the operating societies will be represented, and there will be addresses by the secretaries of the Congregational Church Building Society, the Congregational Education Society, also the Ministerial Relief Committee. The annual meeting of the society for the election of officers will be held, hearing reports and other business. In the evening a paper by Rev. Joseph B. Wark will be read, entitled A Year of Disciples, and there will be an address by Rev. A. E. Sherrill, D. D., Illinois; Supt. J. H. Parker, Oklahoma; Supt. H. A. Schaeffer, D. D., Ohio; Rev. W. G. Puddefoot, Eastern field secretary.

Thursday morning, June 3, a paper by Sec. Washington Choate will be read, entitled Fixed Factors in Home Mission Work; addresses will be delivered by Supts. A. K. Newell, Michigan; W. H. Brown, D. L. Nichols, D. D., New Mexico; Rev. Nehemiah Boynton, D. D., Detroit, Mich.; Rev. H. H. Kelsey, Hartford, Ct. Thursday afternoon there will be addresses by Supts. L. P. Broad, Kansas; W. H. Thrall, South Dakota; T. W. Jones, D. D., Pennsylvania; T. G. Grassie, North Wisconsin. These addresses will be followed by the sacrament of the Lord's Supper, and the annual dinner, which will be addressed by Rev. A. H. Bradford, D. D., Montclair, N. J.; Rev. Reuben Thomas, D. D., Brooklyn, Mass., and Rev. John L. Scudder of Jersey City, N. J.

## TRANSPORTATION

The Trunk Line Association, which covers territory from Niagara Falls, Buffalo, Dunkirk, Salamanca, N. Y., Erie and Pittsburgh, Pa., and all points east thereof except New England, will pass over its roads for one-third Jane in returning all certificates of attendance to those who have not yet gone. All rates on this basis require that certificates be obtained from the ticket agent at the starting point or the nearest station issuing through tickets to the place of meeting, and to be valid for reduction of return fares must be endorsed by special agent of the Railroad Association, who will be in attendance at Saratoga. This reduction is necessary to obtain one-half return fare. Round trip tickets will be furnished at the following rates: Boston, \$6.85; Aver, \$6.50; Fitchburg, \$5.80; Worcester, \$5.80; Gardner, \$4.95; Miller's Falls, \$2.85; Greenfield, \$3.60; Shelburne Falls, \$3.15; North Adams, \$2.50. These tickets will be good going from May 29 to June 3, inclusive, and good to return until June 15. The People's Line of steamers on Hudson River, leaving New York, \$1.40; North River, four of Canal Street, after a fare of one-half and a third, or \$3.60, from New York to Saratoga and return to delegates attending the annual meeting.

## HOTELS AND BOARDING HOUSES

The figures in parenthesis indicate in each case the number of persons that can be accommodated, \$1.00 to \$1.25 per day. Miss D. A. Pierce, 103 Circular St. (25); Mrs. Walker, 53 Spring St. (18); Mrs. M. G. Fitzgerald, 13 Circular St. (10); Mrs. Tracy Record, 84 Broad St. (12); Mrs. R. H. Nichols, 103 Franklin St. (12); Mrs. L. M. Allen, 103 Franklin St. (12); Mrs. M. Ingalls, 63 Franklin St. (8); Elmwood Hall, Maple Ave. (40); Congress Park House, opposite Congress Park (12); Waring House, 23 Franklin St. (80); Washburn House, 41 Washington St. (40); Mrs. J. Abel, 73 Spring St. (15); Mrs. Orville Carpenter, 38 Walton St. (20); Mary E. Wood, 75 Spring St. (30); the Old Homestead, Franklin St. (30); the Hotel Hills, 120 Grand Ave. (8); Summer Rest, 75 Spring St. (30).

\$1.00 to 1.50 per day. The Franklin House, Church St. (80); Broadway House (40); Everett House, South Broadway (150); Miss L. R. Hunter, 49 Phila. St. (6); the Vermont House (125).

\$1.25 to \$1.50 per day. Columbian, South Broadway (15); the Hotelaffair, 103 Circular St. (100); Mrs. W. H. Corbin, No. 1 Papineau Building, South Broadway and Washington St. (8); the Linwood, South Broadway (30); the Hill Side Inn, Cottage, 61 Phila. St. (25).

\$1.50 to \$2.00 per day. Huestis House, South Broadway (125); American Adelphi (400); Worden Hotel, Broadway (30).

The above rates are for two in a room. Persons desiring further information as to accommodations may address the local committee of arrangements, of which Rev. William O. Wark, Saratoga Springs, N. Y., is chairman.

## SPRING STATE MEETINGS

Additions or changes should be sent at once

Rhode Island, Newport, Tuesday, June 8.

Vermont, Middlebury, Tuesday, June 8.

Conn. Assn., New Haven, Tuesday, June 15.

Pennsylvania, Ebensburg, Tuesday, June 22.

## The Congregationalist

27 May 1897

## Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Cott, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the States, evangelistic and educational, at the South and the West and among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 109 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. F. W. Kettle, Treasurer. Office, 10 Congregational House, Boston; 151 Washington St., Chicago; 111, Address, 10 Congregational House, Boston.

CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY.—Conducted for missions for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invited generous individual gifts. Full information may be had from the National Council, 109, New York Book, 1889, page 62. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a request: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) for the relief of aged and disabled ministers and their families, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and seafarers welcome. Daily preaching, etc. A. J. Commons, Chaplain, 22 Convent St., Boston. Books about the sea given to the library. The Boston Seaman's Friend Society, the sum of \$—, to be applied to the charitable uses and purposes of said society. Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT ON THIS WEEK'S NEWS

It is not unusual to continue evangelistic services for a brief period after the close of the Week of Prayer. But the "perseverance of the saints" in that Minnesota church which protracted the meetings for upwards of four months is certainly noteworthy, and deserves the large reward it has received.

Our State gatherings have taken us by storm to such an extent this week that items from individual churches suffer to some extent. Let correspondents and readers expect larger things in local matters next time.

It is gratifying to note that active members of some New England churches are engaged in the seasonable occupation of grading and seeding church lawns and setting out trees to bless future generations.

The speakers at a recent New York club meeting strikingly illustrated the truism that "it makes all the difference in the world from what point of view one looks at an object."

That business experience contributes an important element in preparation for the ministry is freshly illustrated this week by the success of a Minnesota pastor.

A Michigan evangelist believes in going to those whom he would reach.

## Of Special Note

A novel and broadening service in a Los Angeles church.

A prominent Massachusetts pulpit vacated.

## THE ASSOCIATION OF NEW YORK

The sixty-fourth session was held with the Tompkins Avenue Church, Brooklyn, from Tuesday afternoon, the 18th, to Thursday evening. With it, according to custom, were held sessions of the New York State Home Missionary Society and of the Women's Home and Foreign Missionary Societies. A cablegram was received on the opening day from the pastor, Rev. R. R. Meredith, D. D., who was at Gibraltar after a pleasant voyage, and a cablegram was sent to him and Mrs. Meredith from the association. Rev. Richard Meredith acted acceptably as host in place of his brother.

The attendance locally was light and the representation from the State was less than usual, but the whole meeting was one of the best for many years. The business was dispatched with promptness under the moderation of Dr. W. E. Park of Gloversville. The social hours at the noon lunch in the church parlors were enlivened by his wit and by happy impromptu speeches. The spirit of the meetings was most fraternal and the themes presented and discussed of a vital character. Dr. Park gave an interesting resume of *The Congregationalist's Pilgrimage to England and Holland*, which has become historical.

The annual sermon, by Rev. W. T. Sutherland, had for its text: "Surely the Lord was in this place and I knew it not," the thought being that God is still with us in all changes of thought and new lines of work. Rev. W. F. Kettle spoke on the Supreme Need of the Times, which he held to be more of the Holy Spirit in the churches. He was heartily applauded when he said that there would be no bazars and fairs when the churches were more spiritual. Rev. J. C. Wilson presented a thoughtful and fair review of *The Leading Ideas of the New Theodicy*, but there was no time to follow his paper with a discussion. Prof. J. R. Commons stirred the association by an able paper on *The Value of the Study of Political Economy to the Ministry*. It called out questioning and free discussion. Professor Commons is not a theorist but a practical worker, and was residing at the University Settlement during the sessions of the association, studying the work and joining in it. The chief address was by Dr. A. J. F. Behrends, whose subject was: *Back to Tradition and Nearer to Christ*.

Missionary work was vigorously presented. Dr. T. B. McLeod spoke on *Home Missions at Home or The Needs of Greater New York*. Dr. H. A. Stimson, in the session of the H. M. S., declared that if Congregationalism could not succeed in New York city it could not stand anywhere. In addressing the woman's Board of Missions he said that if we presented the work more faithfully we should not need to appeal so constantly for money. The local is a national issue. Dr. Grace N. Kimball's address upon *Our Work in Turkey* was of profound and sad interest. She pleaded for the support of the missions there and not merely the relief work, believing that Turkey would become Russia before long, but that strong missions could not, by comity of nations, be destroyed, even by the Greek Church. Rev. J. H. Parker spoke interestingly on Oklahoma and Mrs. Ida V. Woodbury on her recent impressions of the A. M. A. work as a worker herself.

On Wednesday evening came the twenty-fifth anniversary of the State H. M. S., previous to which a most significant conference had been held between the trustees of the society, the secretaries of the National Society and pastors from Brooklyn and other parts of the State. A union was inaugurated between the State and Metropolitan work which have been separated and the happiest spirit prevailed in the councils. In his annual address the president of the society, Rev. E. N. Packard, D. D., presented *The Essential Unity of City and Country Missions, State and National Work and Home and Foreign Work*.

Three hundred and eighteen missionaries of the American Board have gone out from New York State and city since the early days of missions abroad. Marcus Whitman was born in Yates County in a church now small and feeble. The addresses of Dr. W. A. Robinson, twelve years president, and Dr. R. J. Kent presented the past and the future of missionary work in the Empire State. It was fitting that the closing session should leave us confronted with the great commission. Dr. G. T. Washburn of India, Dr. F. S. Fitch and Secretary Creegan gave effective addresses. Dr. Fitch dwelt on the permanent motives to the work, Dr. Creegan brought good news of legacies and new appointments and assured us that the board was not going out of business. Dr. Washburn told of actual work on the field.

The association nominated for corporate membership in the American Board Rev. Messrs. R. J. Kent, S. E. Eastman, W. B. Thorp, W. H. Pound and W. J. Kettle and Messrs. W. H. Nichols of Brooklyn and Charles B. Pierce and A. P. Holmes of New York. Rev. C. H. Dickinson presented a report as visitor to Oberlin Seminary. The next meeting will be held in Norwich. E. N. F.

#### THE OHIO ASSOCIATION

The forty-fifth annual meeting was held in the First Church, Sandusky, May 18-20. The meeting of the Ohio Church History Society Tuesday afternoon was the most largely attended of any of the eight in the society's life. Its financial affairs were never in better condition, and its usefulness is seen to be increasing annually. Rev. E. O. Mead was elected president, and Rev. D. L. Leonard, the indefatigable and indispensable secretary, was re-elected. The History of Puritan Conference, presented by the register, J. W. Seward, was replete with facts of permanent value.

A Century of Congregationalism in Cleveland, by J. G. Frazer, started out with a series of paradoxes, and was as interesting as a story-book to the end. The History of the First Congregational Church of Columbus, by Mrs. Abram Brown, made us realize how far we had come in the last fifty years, and the History of the First Society and Church of Oberlin, by Rev. D. L. Leonard, laid before us both the excellencies and eccentricities of Oberlin's colonial period. Every paper was able, appropriate and interesting.

The first meeting of the association proper was called to order by the retiring moderator, Rev. H. M. Ladd. The address of welcome by the pastor, Rev. C. A. Vincent, was spicy, spiritual and hearty. Dr. Ladd's sermon from Rom. 1: 15, "As much as in me is I am ready," was a cultured and earnest appeal to the Congregational churches to use their culture in the spirit of the Master to help the less fortunate. The communion season was sweet and tender, presided over by Rev. A. B. Cristy and Rev. E. B. Fairfield, whose last meeting with the Ohio brethren was twenty-three years ago.

The splendid new edifice, the reports of the constant, wide and harmonious activities of the church, the well-known spiritual power and geniality of the pastor and the beautiful weather, all had aroused expectation of an exceptionally good meeting, and before the close of the first session it was evident that there would be no disappointment. Opening on a lofty spiritual plane, without lacking any of the intellectual excellence of former meetings, it surpassed in inspirational power and practical helpfulness any in the last decade.

Organization was effected Wednesday morning by the election of Rev. C. S. Mills moderator, Rev. E. O. Mead assistant, Rev. Jesse Hill scribe and Rev. Byron Long assistant. The Ohio Home Missionary Society, into which the association transforms itself, with protean swiftness, told the sad story of decreasing contributions for seven years, ending

in a debt of over \$2,000, but inspired by the leadership of Cleveland Conference, which assumed one-third of the debt, seconded by Plymouth Rock Conference, which assumed its proportionate share, the association faced the situation with heroic determination and definite plans to wipe out the debt in short order.

The state of religion in the churches seems to be more than usually healthy in that regular and normal work are emphasized and results expected and obtained thereby.

The papers and addresses were gathered under the cumulative heads: A Church and Itsself, A Church and Its Community, A Church and Its Country, A Church and the World. Under the first head Rev. G. A. Burgess treated of the building up of church's spiritual life. He made everybody feel that this was the choice division of the subject and the proper introduction as well as the right beginning of all upbuilding of the church. There was general assent to Rev. Henry Stauffer's propositions on the building up of the church's social life, that a church should have an abounding and cordial social life and that it should originate in spiritual aims and move in a spiritual atmosphere. Rev. R. A. George on the building up of the church's financial life presented a composite paper, prepared in part by the chairman of his church's financial committee. The position taken was that the business men of the churches ought to attend to the finances, leaving the pastor free for other work.

Under the head of A Church and Its Community Rev. Charles K. Swartz spoke of the church and the non-church-goer in an intelligent and sympathetic manner from his own experience in reaching the non-church-goer. Rev. H. L. Bigelow, in speaking of The Church and the Poor, maintained that Christianity ought to abolish poverty, laying special stress on changing the conditions of society. The address was eloquent, thoughtful and incisive but not altogether convincing. Rev. C. W. Carroll said the preaching for the church should be authoritative, with the authority that comes from living with God, personal so that the congregation would feel that the appeal was to them and to the conscience.

Rev. C. S. Mills said that the church should be organized for soul winning—first, by having the pastor's time organized, second, by having everybody in the church have something to do, and, third, by setting the people at personal work in groups for their own classes. These four brethren spoke from the abundance of their own successful experience in these lines.

Under the head of A Church and Its Country all the missionary societies working in our own land were heard from in addresses of more than usual earnestness and effectiveness; and under A Church and the World our foreign missionary work was presented by Mrs. R. M. Cole and Sec. Judson Smith. While all these addresses were listened to without a thought of weariness, Ohio was especially glad to hear again her own beloved brethren, Rev. Messrs. McMillen, Ryder and Smith, whom she has given to the larger work.

The moderator said that he had found the Ohio Association the most helpful of any of the four State associations with which he had been connected, but he felt that even for Ohio it was a great occasion when, in one evening, Rev. James Brand spoke on The Gift of Our Congregational Churches to Good Citizenship, and Rev. Washington Gladden on A Church and the Present Problems of Citizenship. The gifts which Dr. Brand enumerated were intelligence, the principle and practice of self-government and the religion of Jesus, and the one problem which Dr. Gladden discussed as the initial problem of citizenship was the selecting of good men to make laws.

The Problem of Ministerial Supply was presented by Rev. A. F. Skeel, in a paper embodying the fruits of wide research. This and

the vigorous discussion which followed, ably opened by Rev. J. R. Nichols, showed that the condition, while bad enough, is not as bad as appears on the surface. The address by Prof. E. I. Bosworth on Personal Piety and Ministerial Usefulness was known to be the expression of the professor's own pious and useful life and so, of course, came with great force. The devotional exercises were characterized by faith, spontaneity, Pentecostal fervor and definiteness in prayer. The discussions were earnest, spiritual, enlightening and participated in by many. Indeed, so fully was the spare time occupied by devotions and discussions, that the usual after-dinner speeches had to be omitted, although the ladies of Sandusky furnished two delightful lunches in the dining-room of their church. Every session was rich, intense and blessed, and doubtless there will be better work all the year in all the churches that had the privilege of being represented.

E. O. M.

#### THE ILLINOIS ASSOCIATION

Circumstances combined to render this one of the most attractive meetings of recent years. The weather was superb. The city was in its best dress. The edifice in which the sessions were held was large and convenient. Its beautiful decorations were an indication of the welcome accorded, and of the thoughtful and bountiful Peoria hospitality. A ride Thursday to Prospect Heights and a lunch there gave opportunity for enjoying one of the most magnificent views in Illinois. From the tower of the hotel one's eye rests on a landscape not less than twenty miles in extent. The skill with which Dr. Hiatt and his helpers exhibited in arranging for the comfort and efficiency of the association led to a request that he prepare a brief statement of things to be done by pastors and people with whom the association may hereafter meet, and that this statement be printed year by year in the minutes.

Over 200 clerical delegates were present.

The churches sent more than the usual number of representatives. Few of the sessions were thinly attended. Wednesday morning was the smallest, owing to the fact that, in spite of frequent suggestions that some other time be taken, the meeting of the corporate members of the Home Missionary Society was held at that time, and that the women also were in session by themselves. The association voted to ask the missionary society to meet hereafter at a time which will not conflict with its regular exercises. The report of the society was encouraging. Now that city work, though not under the management of the State society, is reckoned as forming a part of it, it is possible to make a good showing, in spite of the fact that a less number of evangelists than usual have been employed, and that appropriations have been seriously diminished.

Rev. J. D. McCord, who has been an evangelist eight years, resigned at the beginning of the year on account of the inability of the society to pay his salary for a longer time. No man has ever been more successful in this evangelistic work, and no man has ever loved such work more. Rev. R. W. Purdue, whose labors have been confined to the southern part of the State, withdrew at the same time to relieve the treasury of financial embarrassment. A Scandinavian evangelist has also been dismissed. Rev. Mr. Watson, employed jointly by the Home Missionary and Publishing Societies, labors in the Southern Association, thus leaving Rev. C. F. Van Auken the only evangelist in commission. His labors have been fruitful of much good.

Two persons, Rev. Messrs. Fairbank and Etheridge, have done a great deal of evangelistic work under the direction of the society but at their own charges. Notwithstanding the hard times, 118 persons have been commissioned by the society, or only thirteen less than last year. But this includes those employed by the city societies which also pro-

vide for their support. Of the \$63,280 expended in the State, only \$19,055 were raised by the State at large. Although there is certainly no good reason for criticism of the superintendent or of the executive committee for not doing what is beyond their power, it is still true that the missionary churches throughout the State and their pastors have not been altogether satisfied with the aid received. It may be doubted if it is wise for the State Society to report the income of the Chicago and the Peoria Societies as a part of its own income.

The sermon, which gave satisfaction to all who heard it, was preached by Rev. G. H. Wilson from Eph. 5: 25, on The Church Needed in Our Era. For the first time the Lord's Supper was at the beginning rather than at the close of the sessions of the association. Rev. Dr. Willard Scott was moderator. His prompt and cheerful way of presiding added greatly to the value of the sessions. The program, as usual, was crowded to overflowing. There was altogether too little time for business and far too little for devotional meetings. The address of the retiring moderator, President Blanchard, the report of the Home Missionary Society already mentioned, and a paper on The Preaching for Today, by R. J. Bennett, Esq., occupied the morning hours.

The Tuesday afternoon session was devoted to a consideration of Sunday school work, Rev. Dr. J. F. Loba of Evanston making a thoughtful address on its importance, Rev. W. F. McMillen reporting what has been done for Sunday schools in the State during the year and R. E. Jenkins, Esq., one of the most earnest and successful of Sunday school superintendents, describing some of the methods which must be employed in order to make Sunday schools grow. Five churches, says Mr. McMillen, report no Sunday school. In all there are 331 church schools, with 1,972 officers, 4,233 teachers and 48,981 pupils. Adding twenty-six schools formed during the year, there are 104 mission schools with a membership of 10,893. There has been a gain of sixteen schools in the year, and of 3,068 scholars. There are thirty eight home classes with a membership of 876. The average attendance in all the schools is estimated at 44,000. The efficiency in this department of Christian work is due in part to the remarkable service rendered by Mrs. Mary F. Bryner, formerly superintendent of the Primary Department of the Union Park Sunday school. Her addresses at different times during the meeting were listened to with eagerness.

Recess was devoted to a reception in the parlors of the church, and was one of the attractive features of the gathering. Tuesday evening was devoted to the Bible. First came a paper by Dr. S. H. Dana on what is needed in order to increase interest in the Bible. He called attention to some of the results to which higher criticism has led, and showed how reverent study of the Scriptures and a study which does not shrink from meeting difficulties leads in the end to a truer and more reverent appreciation of them. Dr. A. R. Thain of *The Advance*, while apparently laying rather more stress than Dr. Dana on the usual arguments for the inspiration of the Scriptures, yet made it evident that he is a believer in their critical study, and has no fears lest the Bible ever lose its hold on the heart of man.

Wednesday morning came a paper on Academies and one on How to Increase the Efficiency of Our Church Papers, by Rev. W. A. Cutler, Chenoa. A good deal of fault was found with our present papers, and especially with *The Advance*, which it was claimed does not represent the churches as a whole. It was also charged that editors are mercenary in their motives, and it was assumed that newspaper stock is extremely profitable. Mr. Cutler thinks that the churches should own their papers, and that they should be endowed, and their editors placed in a position where they may venture to express their hon-

est convictions freely! At a subsequent discussion Gen. C. H. Howard, so long connected with *The Advance*, repudiated the charge of a mercenary spirit in editors, and pointed out the difficulties in the way of carrying out the plan proposed by Mr. Cutler. Rev. Mr. Campbell and Dr. Thain also took part in the discussion, the former advocating the views of the essayist, the latter as vigorously opposing them. It was also shown that *The Congregationalist*, although owned by private parties, is yet endeavoring to represent all phases of thought in its columns, to give every man a fair hearing, and in each of its issues to present a mirror of so much of the world's doings as will interest its readers. Secretary Taintor presented the needs of the Church Building Society, and Dr. G. R. Wallace of Englewood read an attractive paper on the Mission of Literature.

Two hours of the afternoon session were given to the women members of the association. Rev. Mary L. Moreland gave a historical résumé of Woman's Work in the Church; Mrs. Sidney Strong pointed out the place which woman is filling in home missionary service; Mrs. N. C. Dougherty spoke of the opportunities for heroism now furnished in our Christian service, and Mrs. Bryner of the children in our midst. A class of lads and misses described, under the guidance of their teacher, in a vivid way the Home Missionary Locomotive, and thus presented clearly the various branches into which the benevolent work of our churches is divided. Christian education, as Congregationalists regard it, was discussed by Secretary Bliss, the college by Professor Fischer of Wheaton, and the seminary by Professor Harper of Chicago. There were two great addresses Wednesday evening, one on The Religious Aspect of the Labor Movement, by John P. Gavit of the Chicago Commons, and another by the indescribable Puddfoot on Plenty of Money for Things We Like. His speech was like the rushing of a mighty torrent, and, while sparkling in brilliant sayings, was yet intensely earnest and practical.

Thursday morning Rev. George L. Cady read a paper on Sentimental Sociology, in which, while affirming himself a believer in what the sociologists are seeking to accomplish, he pointed out what he deems the weakness of their methods, viz., their habit of overlooking the freedom of the will as a factor in determining conduct and forming character, and of placing undue stress upon heredity and environment. Problems of reform were discussed in a paper by Rev. Dr. H. A. Bushnell in the afternoon, Dr. Sturtevant spoke on the present situation in relation to our missionary work, and Rev. G. H. Smith read a thoughtful paper on Christian Stewardship, and the evening was given to an address by Secretary Barton on the present outlook for Christian work in Turkey, and to an address on the Church in the Centuries by John B. Koehne of Pittsburg, Pa.

FRANKLIN.

#### THEOLOGICAL SEMINARIES

Andover

This year Professor Harris has assigned subjects for brief essays to be read by members of the class in theology at the public examinations. The students will be questioned further by the examiners and Board of Visitors on their subjects—The Old Testament seminar, which met with Professor Moore, has finished its work for the year. Part of the book of Daniel was critically examined, thus furnishing study and practice in exegesis on historical and literary grounds—Examinations in the elective courses come this week.

Hartford

The order of exercises for Commencement week has just been published. Oral examinations will be held June 1, 2. An address will be delivered Tuesday evening by Rev. A. J. Lyman, D. D., of Brooklyn on The Truth of the Incarnation in Certain Practical Applications. The speakers from the Graduating Class are: E. W. Bishop, C. O. Eames, W. C. Rhoades, W. B. Tuthill and N. H. Weeks.—The monthly missionary meeting con-

sisted of critical reviews of the missionary publications of the different denominations.

#### Yale

Professor Porter gave two closing lectures on Professor Harnack's recent work on Early Christian Literature, which were of great interest.—The closing class prayer meeting of the Senior Class was held on Tuesday last, conducted by H. F. Rall. Preceding it Professor Brastow preached a helpful sermon on The Unity of the Church.—W. W. Wallace of the Graduate Class will leave next month for his mission field in India. He taught there three years before entering the seminary.—W. B. Stelle of the Graduating Class will go out under the Baptist Board, probably to China.—The Fogg scholarships were awarded to the following members of the Junior Class: A. A. Amy, G. N. Edwards, E. R. Evans, H. A. Jump, E. W. Lyman, F. H. Wapes, D. Y. Moor, L. T. Reed, E. B. Robinson, B. L. York.—C. C. Merrill has been elected permanent secretary of the Graduating Class.—The missionary society has elected W. B. Street as president for next year. J. P. Deane will be superintendent of mission work.

#### CONFERENCES AND ASSOCIATIONS

MINN.—Winona Conference held its 431 meeting in the little village of Mazeppa, May 18, 19, and was received with unusual hospitality by the church and its enterprising pastor, Rev. J. E. Inghan. The general topic was The Twentieth Century's Call to Christianity. The sermon was preached by Rev. J. H. Chandler on The Renewed Church and the New Era. Some of the principal topics were: The Twentieth Century's Call for a Higher Standard of Education and Spirituality in the Pulpit, Christ in Twentieth Century Business Life, Christian Sociology, Christ for the World—the World for Christ. The singing by a boys' choir lent variety to the program. An unpleasant feature was the necessity of suspending from membership Rev. M. H. Gaer, formerly of Stewartville, because of charges of immoral and unministerial conduct. He will be given a year to make answer to these charges before final action is taken. Dr. L. L. West, committee on the A. M. A. debt, reported \$300 in prospect in Winona and Western conferences.

Anoka Conference, comprising nearly a quarter of the churches in the State, met at Excelsior, May 18-20, the moderator, Rev. L. H. Keller, giving the opening address. Topics discussed were: Preparation for Service, (a) In Character, (b) By the Word, (c) By the Holy Spirit; Shirk Service; Woman's Service Abroad and at Home; Service in Missions; in the Sunday School; Responsibility for Service, (a) Of the Pastor, (b) Of the Members; Joy in Service. Reports from the churches showed them well supplied with pastors and prosperous both financially and spiritually. The entertaining church has made marked advance along all lines.

N. D.—The annual meeting of Jamestown Conference was held at Sanborn, May 18, 19. The sermon was preached by Rev. O. P. Champlin. Rev. S. M. Andrewson spoke upon the Scandinavian work, and in view of the many promising openings it was voted to ask the H. M. Society to commission Rev. L. J. Pedersen as general missionary among the Scandinavians. Fargo College, Home Missions and Our Missionary S. S. Work received attention. The severe retrenchment falls heavily upon the home missionaries.

NEB.—Northwestern Association met at Chadron, May 18, 19. The first day was devoted to S. S.

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interests, under the lead of Supt. J. D. Stewart, who illustrated normal methods, the academy students attending this exercise in a body. During the second day valuable papers were read on Christian Fellowship, Man's Responsibility, The Mutualism of the Gospel. The letters from the churches reported revival interest and general progress. The woman's hour brought together a large and sympathetic audience. The claims of home missions, foreign work and Chardon Academy were presented. Strong resolutions were adopted pledging renewed loyalty and support to the H. M. Society in its present emergency.

WASH.—North Yakima Association met at Atahum, May 11, 12, with large attendance. Rev. Messrs. E. C. Wheeler and L. W. Brintnall preached. The interests of home missions and S. S. work were presented by their respective superintendents; Christian Endeavor, foreign missions and Puget Sound Academy also received attention and the rest of the program included addresses and discussions on subjects peculiarly adapted to the field.

ORE.—Mid Columbia Association, which embraces all of Eastern Oregon, met at Lexington, 188 miles east of Portland. The associational sermon was preached by Rev. J. E. Walker of Foochow, China. One of the most interesting topics was How to Get Church Members at Work. The discussion of missions aroused so much interest that it resulted in the organization of a woman's missionary society in the local church.

CAL.—Upper Bay Conference and Sacramento Association held a joint meeting at Woodland the first week in May. So interesting were the sessions that arrangements are being made to unite the two bodies. Discussions were enjoyed on The Church in Its Relation to Fellowship, Equipment, Temperance, The Community, The Successful Pastor, Home Life and Mothers' Work.

#### CLUBS

N. H.—The second annual meeting of the Ascension Club, held at West Lebanon, May 20, was an enjoyable and successful affair. The annual reports were encouraging. The address was by President Buckham of the University of Vermont on the subject, Are We Degenerating? Orchestral music was a feature of the afternoon. Dr. W. J. Tucker of Dartmouth was elected president and Rev. E. T. Farrill of Lebanon, secretary.

The Central Club held its annual meeting at South Church chapel, Concord, May 19, with a large attendance. Officers were elected for the ensuing year, making choice of Hon. I. W. Smith for president. After an excellent dinner, served by the ladies of the church, the members listened with great pleasure to an address, elegant in its diction and able, by Pres. M. H. Buckham of Vermont University on The Religious Influence of Literary Studies.

N. Y.—The New York Club closed its sessions for the season with a discussion of The Relations of Art to Public Worship. Three speakers dealt with the subject. Archdeacon C. C. Tiffany gave the view naturally to be expected from a cultivated Episcopal Churchman, finding in true art a welcome helper to religious worship. John La Farge, Esq., a professional artist, specially versed and interested in church architecture, spoke as an expert in art as adapted to the generating and expression of religious ideas and feelings. And last came Mr. James Wood of Mount Kisco, N. Y., a genuine Quaker by birth and early training, who has traveled over most of the world and seen nearly all its cathedrals and other structures devoted to so-called worship. His experience had only deepened in him the convictions early instilled into his mind and heart, that art at its best binders rather than helps Christian "worship in spirit and in truth."

ILL.—Chicago Club held its last meeting of the season, May 17, at the Palmer House. It was ladies' night, and as the meeting was a reception for Dr and Mrs. J. H. Barrows, who had just reached the city from the lecture tour in India, there was a large attendance, and the meeting was a great success. After the tables had been removed, and exquisite music furnished by the Roney Quartet Club, Dr. Barrows gave an account of the religious conditions of India. Instead of occupying all the time, he kindly gave opportunity for questions, and many added points were brought out. Dr. Withrow and Dr. Hillis also took part in the exercises, and this meeting was considered one of the best of the club. Nearly 400 persons were present. Dr. Barrows has already begun his course of lectures in the university, and is in demand everywhere as preacher and lecturer.

#### NEW ENGLAND

##### Massachusetts

[For Boston news see page 763]

TAUNTON.—Winslow has reached the \$40,000 mark in its building fund, and will proceed at once to erect a granite edifice, the plans of which were adopted two or three years ago. A fine lot has been secured in the residential portion of the city, a building committee has been appointed, and the work will be pushed forward at once. The house will be Gothic in architecture. Rev. Clayton Welles is pastor.

PALMER.—Second. The C. E. Society holds the banner for good citizenship work, awarded at the last county convention for temperance work. A great amount of work for temperance has been done in the town, owing to the earnest efforts of the pastor, Rev. F. E. Jenkins.

NORTH BROOKFIELD.—First. The young men of the First Club were given a pleasant reception at the pastor's home, May 18. The C. E. Society recently celebrated its 14th anniversary with a social and entertainment. On the late anniversary of the church and parish the pastor, Rev. J. L. Sewall, preached a special sermon.

WILBERFRAH.—First. The late Arthur L. Stebbins of Ware left \$2,000 to this church and \$500 to the C. H. M. S., to be paid within six months.

AMHERST.—First. Rev. Oliver Huckle has resigned this pastorate to go to the Associate Reform Church in Baltimore, Md. His relations will close in his present pastorate about the end of July, after a term of a little over one year and a half. His new field is an old, influential church, practically Presbyterian, but in polity allied to Congregationalism.

SUNDERLAND has voted to be incorporated and the proposed changes and by laws have been agreed upon. New committees to be established will facilitate the church work greatly.

#### Maine

MACHIAS.—The enterprising women have raised \$1,500 during the past three years, and cleared the parsonage from debt, an event which was joyfully celebrated recently.

In West Newfield a valuable gift of 100 hymnbooks has been received from the Old South Church, Boston.—Rev. G. H. Heffron has been engaged to supply another year in Mt. Desert.—A small pipe organ has been donated for the new chapel in Gorham by Mr. E. H. F. Smith.

#### New Hampshire

HANOVER CENTRE.—After a suspension for several Sundays, on account of bad traveling, services have been resumed. The recent death of Elihu Hurlbutt, church treasurer, at the age of 83 has deprived it of one of its oldest members.

MILTON.—The Ladies' Society raised the past year nearly \$200, which has been applied to the reduction of the debt incurred in making repairs on the interior of the church.

By the hearty liberality of the people in Hinsdale



of the figure when adjusted to a slight angle. The bedstead is of white and gold finish; tubular iron, with burnished brass rails, posts and pins.

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the church is rejoicing in the entire extinguishment of its debt.

#### Vermont

BENNINGTON.—Second. The 61st anniversary was recently held. The specialty of the year's work has been a new movement in behalf of men. The Young Men's Club, the Brotherhood of Andrew and Philip and a Boys' League in the Sunday school secured at the various services a larger proportion of the young men and boys than ever. The gain in church membership was 21. The Sunday school again supports work in an extended mountain region to the east. The missionary this season will make it one of his objects to distribute good literature supplied him by the Y. P. B. C. E. The Senior Endeavor Society holds every fourth meeting at the Soldiers' Home or in an out-district.

GUILFORD.—The people here have engaged, and agreed to support without the aid of the missionary society, for the summer season the services of Mr. C. P. Emery of the Middle Class, Bangor Seminary.

Continued on page 770.

#### For Nervous Exhaustion

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Being two-thirds the usual size, this special set costs only two-thirds the usual price. There is no better economy than this, to say nothing of the value and pleasure to your child.

Continued from page 769.

**BRATTLEBORO.**—Swedish is happy in the prospect of pastoral care, having secured the services of Rev. Mr. Peterson of the Chicago Seminary for one year.

#### MIDDLE STATES New York

**BROOKLYN.**—*New England.* During the past two months superbly illustrated lectures on municipal problems have been given on successive Tuesday evenings by experts. The topics have been: Greater New York, The Industrial Alliance or the City's Housekeeping, The City's Parks and Pleasures, The City's Purse, The City's Traffic, and The City's Schooling. The pastor, Rev. W. T. McElveen, is the chairman of the State campaign committee of the Parkhurst Society and of the educational committee of the Citizens' Union. The lectures will be repeated through the summer months before labor unions, reform organizations and various church societies.

**PORTE LÉYDEN.**—At a special meeting of the church, May 16, Rev. Lewis Williams tendered his resignation of the charge over which he has ably served for 20 years. At a special meeting on May 19 it was voted by a large majority not to accept the resignation, and the trustees were instructed to engage him for another year.

**GLOVERSVILLE.**—The annual meeting of the church was held May 12. Reports were given for all the organizations and also from the pastor and clerk. The roll was then called. The new edifice has cost about \$43,000, of which only \$2,800 remain unpaid, and that is pledged. The benevolences were nearly \$700.

**BINGHAMTON.**—*First.* On the evening of May 13 the church held a social, the proceeds of which amounted to \$50, which will be forwarded to the New York Tribune fresh air fund. The pastor, Rev. W. B. Thorp, has been granted leave of absence, beginning July 14, which he will spend in Europe.

There have been 21 accessions to the First Church, Westmoreland, during the last three months, 18 on confession.

#### New Jersey

**VERONA.**—A small mountain settlement about two miles above Montclair, is soon to have electric communication with Montclair and Newark, so that speedy enlargement seems certain. A church was organized some months ago, which on May 10 was recognized by council, its new house of worship, an attractive structure, having been dedicated the day before. The council, while not large, included about all the Congregational churches in the neighborhood, and every church invited was represented. The only question that arose was on the matter of comity, a Presbyterian church having been organized two years before. It appeared, however, that the majority of the members in the new church were never connected with the Presbyterian, the new movement was altogether of local origin and was approved by the Presbyterian ministers of the vicinage. The vote to recognize was therefore unanimous. Addresses were made at the public service by Rev. Messrs. J. A. Chamberlin, Ph. D., H. S. Bliss, A. H. Bradford, D. D., C. H. Everest, D. D., and T. G. Stearnan, Jr. The dedication exercises of the day before consisted of a children's service in the morning, conducted by the pastor, and services in the afternoon and evening, at which Rev. Messrs. A. H. Bradford, D. D., and F. J. Goodwin respectively preached.

**GLEN RIDGE.**—The church paper, *The Polished Arrow*, has completed its first year and with much success. It now enlarges its editorial force. The annual meeting of the church held recently showed it to be in good condition and much work to have been done during the year through its manifold agencies. The Sunday school has contributed over \$200 for benevolent purposes, the mission bands have increased from 49 to 82 in membership and the Endeavorers have added 19 to their numbers. The church on re-electing its senior deacon sent him a formal letter of congratulation on reaching his 90th birthday.

**UPPER MONTCLAIR.**—Twelve new members have just been received into the church. A Boys' Brigade, of which the pastor is chaplain, has been started in connection with the Junior Endeavor Society and is a decided success.

#### THE SOUTH Arkansas

**SILOAM SPRINGS.**—A new edifice, of brick combined with native blue limestone, was recently opened. The building is considered a model of neatness, utility, harmonious proportions and fine acoustic properties. In the evening a fraternal service was held in which neighboring pastors joined. The membership has doubled since the

coming in 1895 of the present pastor, Rev. W. H. Williams.

#### THE INTERIOR

##### Ohio

**IRONTON.**—*First.* During the year while Rev. A. G. Manville has been with the church a steady spiritual growth has been noted. The annual meeting in January showed a fairly good financial condition. Besides repairs on meeting house and parsonage \$100 were expended for an organ motor. A Junior Endeavor Society of 50 members was organized by the pastor's wife, and several series of special meetings have been held. The result was a decided uplift. During the year there were 11 accessions, nine on confession and two by letter.

#### Indiana

**MARION.**—A mutual council, to consider and advise upon the points at issue between the church of this city and Rev. S. S. Condo, convened May 18. Seven churches were represented, and Supt. E. D. Curtis was present. The church had dismissed Rev. S. S. Condo from the pastorate, and had also withdrawn fellowship from him. In the matter of the dismissal the council found that the proceedings of the church therein were regular. In regard to dropping his name from the church roll the council found that it might be advisable to grant Mr. Condo a church letter conditioned upon the action of the Kokomo Association with reference to his ministerial standing. The council also found that there had not been a refusal to adjust properly by the church its financial promises, and that the church is under no further financial obligations to Mr. Condo.

**INDIANAPOLIS.**—*Pilgrim.* The church building was damaged by lightning May 20. The tower was struck and the west side shattered. The damage was \$100.

#### Michigan

**HARRISON.**—The church has raised the full amount asked of it for home missions, the Ladies' Aid Society, Missionary Society and Y. P. S. C. E. adding to the direct contributions of the church. A recent sermon by the pastor, Rev. C. H. Seaver, on Life and Light was effectively illustrated by stereopticon. A midweek question meeting also proved particularly attractive of late.

**LITCHFIELD.**—Cyrus K. Stockwell began work here one year ago, coming from Chicago Seminary. Ten members have been received, and others will unite at the next communion. Eight children have been baptized, the first in the history of the church. A regular system of benevolence has been adopted. The church is united in support of its young pastor.

**ROSCOMMON.**—Evangelist L. P. Rowland has conducted meetings for two weeks in this lumber town, with a grand uplift to the members and conversions of old and young. Several heads of families are among the converts. To reach the men some of the meetings were held in the largest hotel of the place.

**PITTSFORD.**—During the three years of Rev. T. C. Jones's pastorate much has been accomplished. The little meeting house has given place to a beautiful and commodious structure, the membership has largely increased and the congregations are larger.

#### Wisconsin

**BELOIT.**—*First.* Besides \$3,000 given this year for benevolent causes, this church has met the call of Beloit College for an emergency fund by individual pledges amounting to \$2,000 a year for three years. Prayer meetings are large and well sustained. The Sunday school is increasing. Dr. George R. Leavitt

Continued on page 772.

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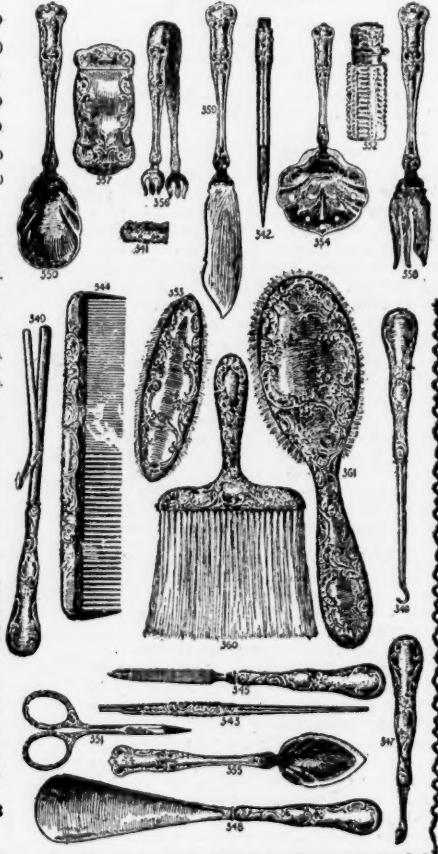
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## THE BUSINESS OUTLOOK

The statement has been made that the mill and manufacturing business in New England is suffering more acutely than other industries in different parts of the country. We believe this to be essentially true and that it accounts for the continuous grumbling of the cotton mill people in particular. Outside of New England business looks better, although the measure of improvement is not startling.

The best evidence of better trade is found in the general increase of commercial loans. While it is true that most of these loans are for Eastern and Middle Atlantic merchants and companies, nevertheless some Western and Southern transactions appear. Receipts of currency from the West to New York have exceeded the gold shipments and the latter do not cause any anxiety.

Railroad earnings continue to show moderate increases. The bulk of the increase seems to come from west-bound business. In the writer's judgment this is due to rapidly bettering trade conditions in the West and to great activity in the mining districts in the far West. The situation in the West appears stronger than for years and more susceptible to even moderate improvement in demand for goods. For this reason Western railroad securities should be watched, Chicago, Burlington & Quincy in particular.

In the stock market there has been little activity of any kind. No interest is shown in the course of speculation either in Wall Street or elsewhere. The feature of last week was the decline in the anthracite coal stocks, notably Jersey Central. The selling of the latter looks like liquidation of heavy investment holdings. The Jersey Central Company, with its controlled coal property, the Lehigh & Wilkesbarre, is said to have a floating debt of \$14,000,000, and many believe that this enormous debt and the poor earnings of the road foreshadow an ultimate reorganization.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

COGSWELL—In Boscowen, N. H., May 10, Mrs. Mary G. Cogswell, eldest daughter of the late John Greenough, Esq., aged 33 years.

WILLARD—In Cambridge, April 12, Miss Elizabeth Lyon Willard, daughter of the late Charles and Lucy Willard, aged 71 years.

## MRS. ELIZA LEONARD.

The widow of the late Rev. William Leonard, died at Newtonville, May 30, aged 87. "At rest" will be the thought of many friends who will read the above announcement. An invalid, confined to her house for many years, she bore her sufferings with a sweet and beautiful Christian spirit. God's word was her food and her faith in Christ was simple, childlike and strong. She gave herself to a large circle of friends in the various fields of life, where ever she had been a factor. She was an efficient helper of her husband. Her end was peace, and in its approach she was heard to whisper, "This mortal must put on immortality." "No death, no pain, no night there."

TRY IT! For any inflammation, Pond's Extract. It is sold only in bottles with buff wrappers.

THE annual meeting of the Congregational Home Missionary Society will be held at Saratoga during the first week in June. Reduced rates from Boston and vicinity via Fitchburg R. R.

A PERFECT REMEDY.—The extraordinary success which has always resulted from Adamson's Botanic Cough Balsam is due to the happy combination of the most effective and suitable medicines known to science. It is a perfect remedy for all throat and lung troubles.

BUILT FOR A CHILD—We imagine that the announcement of a child's chamber set, in another column, will strike a responsive chord in the hearts of many fathers and mothers. Beside its low cost, it is just the right size for a child's bedroom, and it will make the room look twice as attractive. It is on sale at the Paine warerooms, on Canal Street, and we predict for it an enormous sale.

JAMAICA PLAIN, MASS., April 1, 1897.—While I was at work in the shop at my trade I became much run down and was so miserable I could hardly get to my work. I lost flesh very rapidly. I procured a bottle of Hood's Sarsaparilla and it made me feel much better. I kept on taking it until I had gained 20 pounds in weight and I have been well ever since.—D. MCLEAN.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla.

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A solid, reliable Company, with years of experience and Millions of Dollars behind it.

Assets,	-	-	\$19,541,827
Income,	-	-	14,158,445
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Send for information.

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Home Office, Newark, N. J.

JOHN F. DRYDEN, President.

## Guaranty Trust Co.

of New York.

Mutual Life Building,  
65 CEDAR STREET, N. Y.

**CAPITAL, - - - - - \$2,000,000**

**SURPLUS, - - - - - \$2,000,000**

ACTS AS TRUSTEE FOR CORPORATIONS, FIRMS AND INDIVIDUALS, AS GUARDIAN, EXECUTOR, AND ADMINISTRATOR. TAKES ENTIRE CHARGE OF REAL AND PERSONAL ESTATES.

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Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

## The Congregationalist's Services.

## CHILDREN'S DAY, No. 15.

## WHITSUNTIDE, No. 28.

The Congregationalist's Services are perfectly adapted for the use of churches proposing to hold services on the above days in which it is desired that the congregation should participate. These Services have stood the test of actual use in multitudes of churches.

100 copies, with music, 8 pp., 60 cents, postpaid.

Less than 100 copies of one number 1 cent each.

THE CONGREGATIONALIST, Boston.

Continued from page 772.

is pastor.—*Second.* The fifth anniversary of Rev. W. W. Sleeper's pastorate recently occurred. During these five years 239 have been received into the church, 151 on confession, making the total membership 489. The Sunday school with its two branches numbers over 450. Over 300 families are associated with the parish. The Men's Sunday Evening Club held its second annual banquet May 14.

EDGERTON has freed itself from all indebtedness, and the benevolences are the largest in its history. The evening audiences are remarkable in consisting largely of young men, a result of the Men's Sunday Evening Club. Rev. W. O. Spelman is pastor.

ELKHORN—A steady growth has been enjoyed during the last year in all departments, under the leadership of Rev. G. C. Lockridge. The annual thank-offering for home and foreign missions is a noteworthy event.

RETREAT.—The son of Rev. William Haughton has accidentally shot himself in Oregon. He was a young man of 20 years and his aged father and mother are prostrated by the shock.

#### THE WEST Missouri

ST. LOUIS.—*First.* The rumor that Rev. J. H. George, D. D., has accepted his call to Montreal is not founded on fact. The church has placed before him strong resolutions and earnestly desires and expects him to remain, and St. Louis, outside of First Church as well, is greatly disinterested in letting him go.—*Old Orchard.* Rev. A. L. Love, formerly superintendent of the City Missionary Society, is temporarily supplying this church.—*Hope.* The pastor, Rev. J. P. O'Brien, will supply the pulpit of the First Church of San Francisco during the vacation of Dr. G. C. Adams. The latter will come East for his daughters, who graduate from Monticello Seminary.

#### Minnesota

MAZEPPE, in one of the oldest villages in the State, is active, especially among the young people, under the pastorate of Rev. J. E. Ingham. Less than three years ago he gave up a business career to enter the ministry, and his executive gifts are bringing forth good fruit in developing the religious possibilities of a country neighborhood.

WABASHA.—The spiritual life of this church, which for eight years has enjoyed the ministry of Rev. W. H. Mediar, has been much quickened by a series of cottage meetings, which have been maintained with interest since the Week of Prayer.

BURTRUM AND GREY EAGLE.—Both buildings have been improved, a bell has been secured at Grey Eagle and the communities, composed of various nationalities and religious denominations, are responding to Congregational influence.

GRACEVILLE.—Incoming population and the building up of the town encourages the church. The work is prospering at the out-station, Chokio, where a building has been erected and a church is soon to be formed.

LAKE CITY.—The Scandinavian Mission, formerly under Presbyterian auspices, has recently of its own accord voted to become a Congregational church and has joined the Winona Conference.

ORTONVILLE—Rev. G. W. Shaw closes his work and will remove to the East. Financial embarrassment has been experienced and the church will be pastorless for the summer.

LAKE BENTON.—The removal of several families has weakened the home church, but work is especially prosperous at the out-stations, Tyler and Lake Stay.

#### Nebraska

TRENTON.—Recent evangelistic services, led by Major Cole and Dr. Ringland, resulted in about 170 conversions. Afternoon meetings were also held at several neighboring points, specially at a sod church 12 miles distant, with good success.

LINCOLN.—*First* is helping Swedish to complete its house of worship. This is the fifth church in the city to which it has rendered such service.

#### PACIFIC COAST California

LOS ANGELES.—*Central* has received the gift of a beautiful communion set from the church in South Vallejo.—*Bethlehem* on a recent Sunday evening held a "congress of nations," when representatives of Italy, England, Scotland and America told what Christianity had done for their countries.

POMONA.—*Pilgrim* closes its 10th year this month with a membership of 401. The pastor, Rev. L. H. Frary, and his wife will sail June 2 for a six months' vacation in Europe.

#### The Congregationalist

#### Washington

KIRKLAND AND BELLEVUE are in need of a pastor, as Mr. J. W. Hurd finds himself unable to continue the work on account of ill health. The people have become strongly attached to him.

ELLENSBURG, being unable to dispose of its property to advantage, reverses its action to suspend services and petitions the pastor, Rev. E. C. Wheeler, to withdraw his resignation.

#### OUR ARMENIAN ORPHANS' FUND

Amount received during two weeks ending	
Tuesday noon and acknowledged in detail by	
individual receipts.....	\$25.60
Previously acknowledged.....	24,605.42
Total.....	\$24,631.02

The recent report of the United States commissioner of education contains some interesting facts concerning higher education for colored people in the South. It says there are 162 institutions for higher education for Negroes, all but six of them in what were formerly slave States. Of the 162 institutions 32 are of the grade of colleges, 73 are classed as normal schools and the remaining 57 are of secondary or high school grade. State aid is extended to 35 of the 162 institutions, and 18 of these are wholly supported by the States in which they are established. The remaining schools are supported wholly or in part by benevolent societies and from tuition fees. In the 162 institutions are employed 1,549 teachers—711 males and 838 females. The total number of students was 37,102, of which 1,958 were pursuing collegiate studies. Of the 37,102 students in these 162 colored schools nearly one-third, or 12,058, were receiving industrial training, which branch of instruction for colored people seems to be growing in popularity.

#### June Weddings.

An extensive variety of superb *Cut Crystal Glass Pieces*, just opened; more than two hundred specimens, costing from \$5 up to \$90 each.

*Fine Lamps*, rich pieces of pottery mounted with American Safety Oil Founts and Burners, costing from \$5 to \$60 each.

*Richly Decorated Dessert Plates* in single dozens from Mintons, Doultons, Haviland, Carlsbad, Wedgwood, Copeland. Costing from \$10 per doz. up to \$300.

An extensive variety of Satsuma and Cloisonné.

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All the above adapted to *Wedding Gifts*, and the largest variety to choose from at lowest prices.

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**ICELAND, NORWAY, SWEDEN, DENMARK, FINLAND, RUSSIA,**  
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Free coaches to and from the railway stations.

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Headquarters for Congregational Home Missionary meetings, held May 31st. For rates and rooms address

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**Tarrant's Seltzer Aperient,**  
a foaming, sparkling, agreeable draught that refreshes and strengthens while it cures.



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**THE MICHIGAN ASSOCIATION**

The sun shone pleasantly on the Saginaw Valley after twenty-four hours of gloom, just in time to welcome the delegates from different parts of the State to the metropolitan center of the valley. It was expected that the delegation would be large, owing to the general accessibility of Saginaw from all points. The pastor, Rev. William Knight, and his people also urged that the meetings be the best ever held in the State. The program was exceptionally strong and the enrollment the first evening was larger than any previous year, due perhaps largely to the fact of Dr. Gladden being down for the opening address. His words were an eloquent exposition of the Sermon on the Mount as bearing upon the social problems of the day, and as pointing out the only true basis of social reconstruction. Dr. H. P. De Forest was elected moderator, and business was wisely expedited.

Dr. Gladden opened a lively parliament by a short address on The Church and Community, and in the discussion many took part. The Higher Patriotism was the subject of a strong address by Rev. N. S. Bradley, in which he made it quite clear that patriotism was not a superficial thing, but was a deeply earnest effort to bring the highest good to the largest number. Dr. H. A. Schaufler spoke earnestly on the need of doing more to evangelize the foreign population and complimented Detroit in taking the lead in trying to reach the Polish element, in which he showed there had been much success. He referred also to a remarkable opening in Bay City for a large work among the Polish people. The Devotional Use of the Bible was a helpful topic treated by Rev. E. W. Strong. President Sperry of Olivet spoke of The Safe Course Between the Old and New Thought About the Bible, which gave rise to animated discussion. The Wednesday evening session was given up to the interest of foreign missions, and the ringing addresses of Dr. J. L. Barton of Boston and Dr. Nehemiah Boynton will long be remembered. Thursday morning opened with a devotional and fellowship hour of home mission workers and their friends. This was a slight departure, but it proved a delightful time. It was practically preparatory to the Home Missionary Society's meeting which followed. This session brought forth the subject in a paper by Rev. J. P. Sanderson, which engrossed much of the time afterwards. How to Meet the Deficiency in the Treasury became the earnest consideration of the society. A committee was appointed to plan for the wiping out of the deficiency and also to advise a way of putting the home missionary work on a more secure financial basis.

An open parliament was then opened by Dr. Boynton on the subject, Preaching in the Year of Grace, 1897. He claimed that the preaching was as the preacher. The preacher must first be a man and secondly an unfeigned man. He should always be courteously independent. This was followed by the topic The Social Organization of a Church—the Greenville Plan, presented in an interesting way by Rev. A. M. Hyde of Greenville. Dr. H. D. Hunter gave a thoughtful address on Modern Skepticism, Its Cause and Cure, and was followed by the earnest words of President Rodgers of Benzonia College on The Christ of Science.

Reports of department committees were presented and most of them had a joyful note, though in every department there was evidence of the hard times. The report of the visiting committee of Benzonia College led to a discussion on the question of changing somewhat the basis of the college and looking toward developing it rather on the lines of a first-class academy than a college. The question was referred to a special committee.

The Friday evening session was devoted to home missions, when stirring and effective words were spoken by Mrs. B. F. Aldrich, Rev. Stephen Vaughan, Rev. William Poyseor

and Dr. W. H. Warren, State secretary, who illustrated his words by many interesting stereopticon views of the growth of work in home mission fields. This closed what had proved to be one of the best conventions ever held. No small credit was due to the pastor of the church and his committees for the success and pleasant features of the meetings. J. H.

**BANGOR SEMINARY ANNIVERSARY**

The seventy-eighth anniversary, May 17-19, passed off successfully. The Senior reception was held at the home of Professor Paine. The public examination occurred Tuesday. President Hyde of Bowdoin gave an interesting and instructive address in the evening on The Moral Element in Preaching. Rev. G. W. Field, D. D., read a carefully prepared paper Wednesday morning in the seminary chapel on The Interpretation of the Old Testament. The alumni dinner was prepared in the gymnasium, Professor Chapman of the board of trustees presiding.

The graduating exercises took place Wednesday evening at the Hammond Street Church, and were well attended. The class of fourteen members was represented by six speakers. The diplomas were presented by Prof. J. S. Sewall with fitting remarks. An effort was made by the alumni to raise sufficient funds to publish the papers presented by Rev. Daniel Evans, Rev. M. Bean and Dr. G. W. Field. Professor Beckwith and family sail for Germany May 26, to be absent a year. His address will be Lutzow Strasse, 31-II Berlin S. Many of the students begin work in their respective fields immediately.

C. N. D.

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## WEEKLY REGISTER

## Calls

ALLEN, Wm. C., Blue Island, Ill., to Pontiac, Mich. He will begin work June 6.  
 BANHAM, Henry E., Fresno, Cal., to Cloverdale. Accepted.  
 BROWN, Frank J., lately of Aitken, Minn., accepts call to Verndale and Bertha.  
 DASCOMB, Harry N., to the permanent pastorate at W. Pullman, Chicago, after supplying there for a year.  
 GRIFFITH, W. Robinson, late of Welsh Ch., Denver, Col., to Strang and Shickley, Neb.  
 HANSOM, Fred L., Ionia, Io., to Garner. Accepts.  
 HAYNS, A. C., to New Haven, New Haven, Mass., to supply for six months at Weirs River, Vt. Accepts.  
 HEFFRON, Geo. H., to Mt. Desert, Me., for another year.  
 HILDRETH, Homer W., Union Sem., to Albany, Vt. Accepts, and has begun work.  
 KIDD, Wm. D., to new church at Harrison Gulch, Cal., where he has been laboring. Accepts.  
 MCALLUM, Hugh, W. Dresden, Me., to Waldoboro.  
 MCLELLAN, T. S., John, to remain at S. Lake Linden, Mich. Accepts.  
 MARTIN, Moses M., formerly of Allegan, Mich., to Ovid.  
 MOULTON, Ezra C., Red Oak, Io., to Corning.  
 PEDERSEN, Ludvig J., Scandinavian Ch., Fargo, N. D., to Merrill, Wis.  
 ROEDER, Alonso, Forest Grove, Ore., to New Whatcom, Vt. Accepts.  
 SAGE, Chas. J., late of Rising City, Neb., to Avoca.  
 SANDFORD, Wm. B., Parkersburg, Io., accepts call to Forest City.  
 SARGENT, Jas. B., Hartford Sem., to Hampden, Mass. Accepts.  
 SMITH, Howard N., recently of Rock Springs, Wyo., to Davis Obsipo, Cal. Accepts.  
 SQUIRE, Abraham L., Oberlin Sem., to Holdrege, Neb. Accepts.  
 TRAVIS, Lee J., Oberlin Sem., to Fredericksburg, O. Accepts.  
 WADE, Wm. G., Monmouth, Me., to Pittston. Accepts.  
 WATT, R. W., to Hibbing, Minn., for six months. Accepts.  
 WEBSTER, Franklin G., Oswego Falls, N. Y., to Eaton.  
 WISWELL, Thos. C., Chicago Sem., to Brooklyn Ch., Scattie, Wn. Accepts.

## Ordinations and Installations

GAMMON, Robt. W., a. p. Big Rock, Ill., May 5. Sermon, Rev. Dr. Chamberlain; other parts, Rev. Morris M. Lewis, R. E. Helm, H. M. Scott, D. D., and J. N. Bedford.  
 WOOD, Earl B., a. p. Lovell, Me., May 17. Sermon, Rev. D. P. Hatch; other parts, Rev. Messrs. C. S. Young, G. M. Woodwell, C. F. Sargent, A. P. McDonald.

## Resignations

GROVE, Claude E., Fremont, Ind.  
 HENSHAW, Geo., Sharon, Pa., to take effect July 26.  
 HERSEY, S. Byron, Ashland, O., to take effect July 1.  
 HUCKEL, Oliver, First Ch., Amherst, Mass., to accept call to Associated Reformed Ch. (Indep't Presb.) Baltimore, Md.  
 JACKSON, Geo. A., Swampscott, Mass., to accept the position of secretary and librarian of the General Theological Library, Boston. The resignation is to take effect July 1.  
 MARVIN, John T., Corning, Io.  
 SHATTO, Chas. R., W. Burlington, Io.  
 SHAW, Geo. W., Orteyville, Minn.  
 WILLIAMS, Lewis, Port Leyden, N. Y.

## Churches Organized

HARRISON GULCH, Cal., 6 May, 13 members.  
 SYLVAN, Ore., rec. 25 April, 12 members. Rev. D. B. Gray is acting pastor.  
 VERONA, N. J., 10 May.

## Supplies for the Summer

BIDDEFORD, Me., Second Ch., Rev. Chas. D. Crawford, Kansas City, Mo.  
 BURLINGTON, Me., Wm. C. Martyn, Bangor Seminary, Duluth, Minn., Mayflower Ch., Ernest E. Day, Yale Divinity School.  
 EAST SANGERVILLE, Me., Frelon E. Bolster, Yale Divinity School.  
 ION AU HAUT, Me., Robt. R. Morson, Bangor Seminary.  
 OACOMA, S. D., Jas. L. Blanks, Oberlin Seminary.  
 RANDALL, Minn., Will D. Burton, Chicago Seminary.

## Miscellaneous

CHALMERS, Thos., has been granted a year's absence by his church in Port Huron, Mich., for study in Europe.  
 DICKINSON, Sam'l F., Grand Junction, Col., whose physician advises him to rest from preaching for a time, will reside in Colorado Springs on account of its educational advantages for his children.  
 HUNTINGTON, Chas. A., Eureka, Cal., familiarly known as "Father Huntington," at 85 years of age and a vigorous man, has written a sermon on a recent Sunday, in the absence of the pastor.  
 PECK, Henry P., has been granted a three months' vacation by the church in Milford, N. H., with continued salary. It is hoped that rest and quiet will restore him to health.  
 SHOREY, H. Allen, of Portland, Ore., has appeared in the Year Book from year to year, but without any other notice than that of the local and State registrars. He is not connected with any body of Congregational ministers or churches.  
 TUCKER, Silas P., Cornish, N. H., has been voted a vacation of two months for needed rest.

## BOOKS OF THE WEEK

Copeland & Day, Boston.  
 THE HEART OF LIFE. By James Buckham. pp. 70. 75 cents.  
 D. Appleton & Co. New York.  
 BIRD LIFE. By Frank M. Chapman. pp. 269. \$1.75.  
 THE STORY OF OLIVER TWIST. By Charles Dickens. Condensed by Ella B. Kirk. pp. 348. 60 cents.  
 IN JOYFUL RUSSIA. By John A. Logan, Jr. pp. 275. \$3.50.  
 DYNAMIC SOCIOLOGY. By L. F. Ward. 2 vols. pp. 706, 688. \$4.00.  
 Fleming H. Revell Co. New York.  
 A CASTAWAY. By F. B. Meyer. pp. 127. 30 cents.  
 FULNESS OF POWER. By R. A. Torrey. pp. 106. 50 cents.  
 "ANOTHER COMFORTER." By Rev. A. D. McClure. pp. 127. 50 cents.  
 G. P. Putnam's Sons. New York.  
 CORPORATION FINANCE. By Thomas L. Greene. pp. 181. \$1.25.  
 THE LITERARY HISTORY OF THE AMERICAN REVOLUTION. By Moses C. Tyler. pp. 521. \$3.00.  
 E. P. Dutton & Co. New York.  
 BEYOND THE CITY GATES. By Augusta C. Wilson. pp. 324. \$1.50.  
 E. R. Herrick & Co. New York.  
 THE VOYAGE OF THE MAYFLOWER. By Blanche McManus. pp. 72. \$1.25.

American Book Co. New York.  
 ASIA. By Frank G. Carpenter. pp. 304. 60 cents.  
 A. J. Holman & Co. Philadelphia.  
 NEW SELF PRONOUNCING S. S. TEACHER'S BIBLE. \$4.00.

Rice & Hirst. Philadelphia.  
 Is CHRISTIANITY TRUE? By Prof. W. Garden Blaikie, D. D., LL. D., and others. pp. 114. 50 cents.

J. D. Wattles & Co. Philadelphia.  
 ARNOLD'S CHART OF PAUL'S JOURNEYS. United Brethren Pub. House. Dayton.

HISTORY OF THE CHURCH OF THE UNITED BRETHREN IN CHRIST. By Rev. Daniel Beiger, D. D. pp. 682.

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 BLESSED MEMORIES. By Julia W. Fischer. pp. 160. 60 cents.

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 THOUGHTS ON RELIGION. By the late George John Romanes. Edited by Charles Gore. pp. 195. 50 cents.

MAGAZINES  
 May, BIBLICAL WORLD.—ART JOURNAL.—MUSIC.—AMERICAN JOURNAL OF SOCIOLOGY.—EXPORTOR.—PHILISTINE.—SCHOOL REVIEW.—QUIVER.—FRANK LESLIE'S.

The mission of ex-Secretary of State Foster to secure the co-operation of Japan, Russia and, if possible, England in the preservation of seal life in the North Pacific is a difficult one. His experience qualifies him to succeed if any one can, and we hope that by persuading the other powers England may at last be brought into line and the seals saved.

English capitalists seem to have faith in the industrial future of America even if our own people waver and are discouraged. Recent investments in steel works in Pittsburg are followed by the announcement of the sale of the great thread factory at Willimantic, Ct., at a good price to English investors.

"PROCRASTINATION  
 IS THE THIEF OF TIME;  
 YEAR AFTER YEAR IT STEALS,  
 TILL ALL ARE FLED."

**Sozodont**

ARRESTS DECAY  
 OF THE TEETH

and prevents their loss. It also cleans them without injury, strengthens the gums, perfumes the breath and imparts a most refreshing sensation.

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Soft, White Hands, Shapely Nails, Luxuriant Hair with Clean, Wholesome Scalp, produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath and nursery. The only preventive of inflammation and clogging of the PORES

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SOAP is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Prop., Boston, U. S. A.  
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BABY HUMORS Itching and Blisters, instantly relieved by CUTICURA REMEDIES.

If your child looks upon Scott's Emulsion as Cod-liver Oil and is repelled by it, begin with part of a tea-spoonful in twice the quantity of water, and it will take it and relish it as though it were milk. There is no food or medicine for children of from three or four to ten or twelve years of age which equals Scott's Emulsion for putting color into the cheeks, enriching the blood and bringing comfort and good nature. Book about it free.

SCOTT & BOWNE, Chemists, New York.

Grand National Prize of 16,600 francs at Paris  
**Quina-Laroche**

Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Poxness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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 New York: E. FOUGERA & CO.  
 26-30 N. William St.

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 THE MOST SUCCESSFUL REMEDIES OF EUROPE,  
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 Prevents and relieves Constipation and Liver Troubles. An appetizing, nutritious Family Flour, for Bread, Gums, Griddle Cakes, etc. Unparalleled in America or Europe. Pamphlet and Sample Free. Address or write to Farwell & Phine, W. Y.

## HANDBOOK FOR APRIL

### Turkey and Turkish Problems.

Our April Handbook is now ready, and in view of the deepening war clouds in the East it is especially timely. Entitled Turkey and Turkish Problems, it is a reprint of the article by Rev. Edwin Hallcock Byington in our issue of March 18. It was widely commented upon by the newspapers of the country, and in its present cheap and convenient form can be easily circulated.

100 Copies, \$1.25, postpaid.  
 4 cents each; 50 copies, 75 cents; 25 copies, 50 cents.

THE CONGREGATIONALIST,  
 1 Somerset St., Boston, Mass.

## WOMAN'S BOARD PRAYER MEETING

CONGREGATIONAL HOUSE, BOSTON, MAY 21

"Kookoo Circle" is familiar to many of the children as the name of a remarkable mission circle, and identified with it in the minds of those who know it is the name of Mrs. J. C. Entwistle of Salem, and it is no wonder that one who belongs to two auxiliaries and three mission circles should some morning be called in to lead the Friday meeting. The account of the resurrection in Matt. 28 furnished the theme for two thoughts, that as the angel who was commissioned to make the announcement, "He is not here; for he is risen," must have been full of gladness on such an errand, disciples in all ages must be glad to tell the tidings, and that if there is any reason for the question sometimes asked, "Why are women so much more interested in missions than men?" there may be something in the remark of an old commentator, "They were apostles to the apostles."

Mrs. Capron gave an incident in her own experience during the famine in India in 1876-77. An old woman from one of the vil-

lages brought to Mana Madura her little granddaughter and sold her for half a dollar to Mrs. Capron's washerman. He was immediately instructed that the child was not to be his slave, and the grandmother was set to work to earn money to redeem the child. She was old and ignorant, but Mrs. Capron began to tell her the gospel story. Gradually it was unfolded to the resurrection, and then the old woman exclaimed, "How glad you must have been!" "Was I as glad as she thought I was?" asked Mrs. Capron. The teaching was continued, the woman joined the church and ere long, having died in peace, was laid to rest. "And some resurrection morning," said Mrs. Capron, "I may see her and hear her say, 'How glad we are!'"

Mrs. Purington hinted at what the disciples would have missed if they had failed to meet their Lord "in Galilee" as they were bidden, and at what we may miss by failing to meet his appointments. Miss Child, who has just returned from the annual meeting of New York State Branch, reported its earnestness and courage. She also spoke of the hope which she has gained from recent visits to auxiliaries, and urged that effort in spreading information concerning the work be more diligent than ever.

The missionaries and work in Spain having place in the prayer calendar all the week, it was gratifying to hear from Mrs. Alice Gordon Gulick. She said that in that country, where the knowledge of Christ's birth and life and sacrifice are continually taught, it seems as if many people had left him in the sepulcher. She spoke especially of the work for boys and young men, and gave some pertinent illustrations of success in this direction, reading an extract from a letter from Mrs. Mary Huntington Douglas, whose husband is director of an institution for young men in the south of Spain. Miss Annie H. Bradshaw of Sendai, Japan, was warmly welcomed, and expressed her pleasure in sharing this fellowship, while her heart was in two countries.

THE sale of bridal gifts for wedding mementos has developed into an extensive fashion, and while silver has a large place the prevalence of cut glass, fine china, pictures, etc., is in good form. Jones, McDuffee & Stratton have a large share in this way.

WHERE GOOD FISHING IS TO BE FOUND IN MAINE.—In the wildest of the far-reaching wilderness of Maine lies that widely and favorably known fishing ground, Moosehead Lake. It is a most beautiful body of water, and it is needless to mention that this lake offers an endless source of pleasure to tourists and sportsmen, but at this season of the year its beauties and charms and resources are of particular interest to the fisherman, for well he knows that the best and largest trout abound in its waters. Greenville is the point at the lower end of the lake at which the fisherman enters this region to seek one or another of the camps which is to be his temporary abiding place. It would seem that the days spent in such an isolated place would be dreary, but such is not the case, for the sport which attends the landing of a large and wary trout is fast and furious and the day slips away only too soon. The evening likewise passes quickly, for stories of the experiences and expeditions of former years are related and compared, and almost before one is aware of the fact it is late. From recent reports it is learned that the ice in the lake has disappeared, and ere long the advance guard of fishermen will put in an appearance at the lakes ready for the fray. To accommodate this ever-increasing army of sportsmen the Boston & Maine Railroad has arranged to place on sale at Boston and other principal points reduced rate round-trip tickets to all of the leading fishing grounds of Maine. The car service from Boston is complete in every respect, and information regarding these fishing trips, together with descriptive books, can be obtained upon application to the General Passenger Department of the Boston & Maine Railroad, Boston, or at the Boston City Ticket Office, 322 Washington Street, Boston, Mass.



## The Queen Butter Maker.

## THE SCIENTIFIC WONDER.

As will be seen by the illustration above, which is the latest model, the Queen Butter Maker is unlike any device that has ever been invented for churning. At the bottom of the large tub shown is a screw propeller modeled exactly like the large screw propeller used on the large ocean steamer. The gearing of the machine allows 1,600 revolutions of this propeller in a minute, and agitates the cream a thousand times more strongly than the ordinary old-fashioned dasher churn. This immense agitation causes the tissues to break, and the butter is almost instantly made and gathered. From a scientific point of view the butter must come gathered in a few minutes—it does come, forming a beautiful granulated butter like wheat kernels at the surface.

Experts in butter making in all parts of the country do not hesitate to say that they have tested the "Queen" over and over, and pronounce it a wonder; that it is thoroughly practical, does just what is claimed for it, and that the grain of the butter is finer, and it is very easily cleaned.

Experienced canvassers state "they never sell anything like the 'Queen'; they make easily from \$45 to \$100 a week without a bit of trouble." A widow lady, Mrs. Byers, in Mississippi, with three children to care for, who had never sold anything before, states "she made \$7.50 a day in addition to taking care of her family."

## FRIEND HIATT TALKS OF THE "QUEEN."

May 12-97.

"Dear Friend—I received thine of the 23d last a short time ago stating that the Butter Makers would be sent that week and I presume they are on the road now, but I felt just like writing a few lines to thee recommending the Queen Butter Maker. We have tested it with different temperatures of cream and the butter comes so quickly, as by magic, and besides it costs turned, cleaned and going into the tubs, which will be distributed throughout the country in those parts. At one test butter came in 24 minutes, at another time 3 minutes, and at another time my wife started the Butter Maker as a team was leaving the yard with a load of wood and before it was 40 rods away the churning was done. I will have nothing to do when my dozen Queen Butter Makers are out, because then they sell right at the door and send in another order which will be either 25 or 50. Although I have not been idle during this delay—I am a farmer and can find plenty of work to do. I remain as ever, thy friend and agent,

Z. J. HIATT, Emporia, Kan."

## ON THE HOTEL STEPS.

CHAS. H. HUGHTON, L. of Landis, N. Y., writes: "I put in the cream at 61 degrees and took the 'Queen' out on the hotel steps, and it was cold and snowed. I had a good crowd; I told them to take out their watches so I would not fool them. I commenced slow and got butter in five minutes, and you never saw a lot of men taken back as they were."

## FIFTY-EIGHT SECONDS.

"The best time I made in making butter was in 58 seconds, temperature was 61, cream was ripe, thick and sour. A grandson of mine, six years of age, made butter in one minute and a quarter from one gallon of cream, temperature and quality of cream same as above named.

J. E. DREISACH, Carthage, Mo."

## ONE MINUTE.

"The 'Queen' is a success. Mr. Paine says he would not take twenty dollars for it if he could not get another. The butter has come three times in one minute; usually in two minutes or two and a half. Once it was five minutes, which was the longest time. We churn over eleven pounds a week; churn three times a week."

Mrs. S. C. Paine, Orwell, O."

## BUTTER SO QUICK.

"I received my Butter Maker all right and am well pleased with it. I would buy one every year before I would do without it. We have stopped the hour and a half churning and now make butter in from two to five minutes. The boys say they have but one objection to it and that is it makes butter so quick they don't get to run it long enough."

Dr. W. G. P. Sharp, Wartrace, Tenn."

Any of our readers who may desire a "Queen" for their own use, or who may want to make money selling them, should write to The Queen Butter Maker Co., 118 E. 3d St., Cincinnati, O., for terms and illustrated price list. Agents are making money, some as high as \$500 a month.

## Gail Borden

## Eagle Brand

Condensed Milk  
HAS NO EQUAL AS  
AN INFANT FOOD.

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FULL of  
HEALTH

Every ingredient in  
Hires Rootbeer is health  
giving. The blood is  
improved, the nerves  
soothed, the stomach  
benefited by this delicious  
beverage.

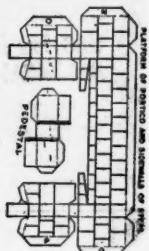
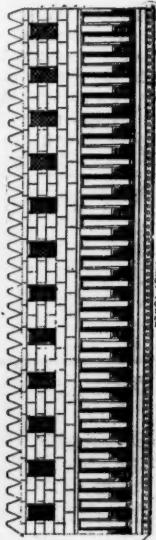
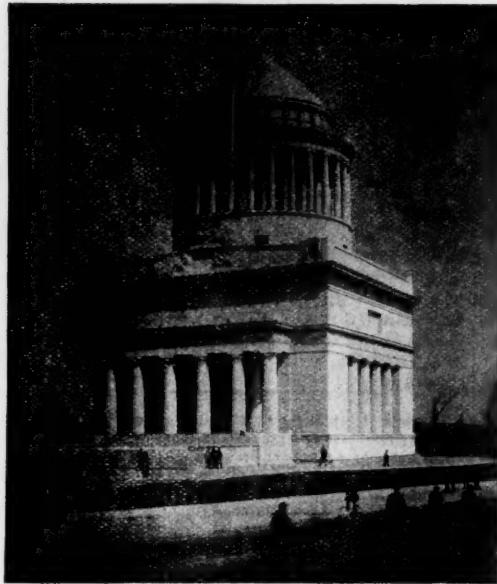
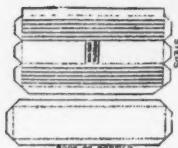
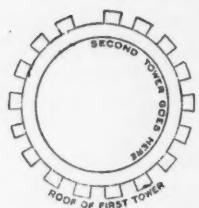
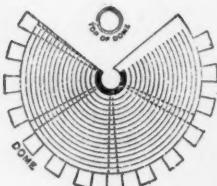
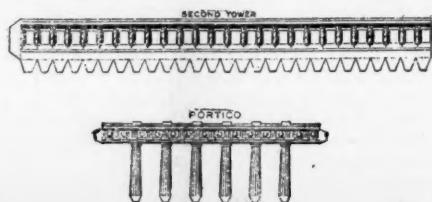
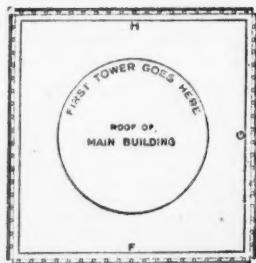
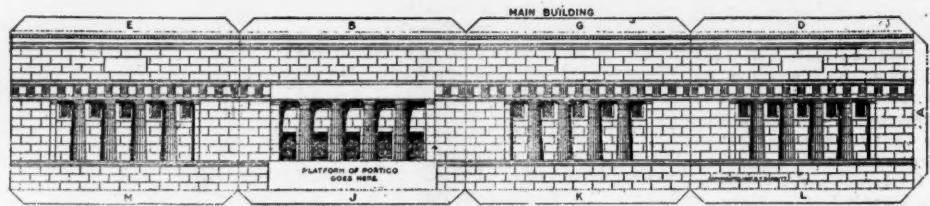
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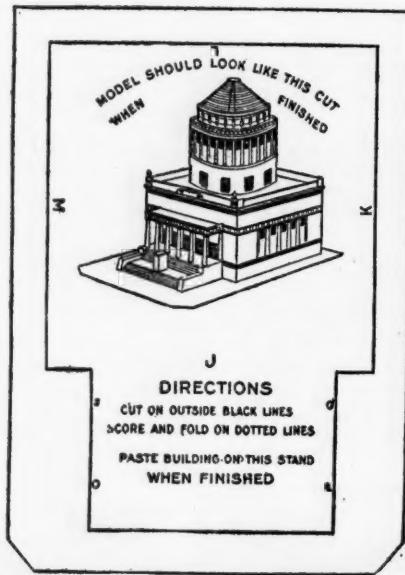
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